

Robert Kingston Bush  
Hobson Hill

# THE Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XVII.—NEW SERIES, No. 625.]

LONDON: WEDNESDAY, OCT. 21, 1857.

PRICE UNSTAMPED 5d.  
STAMPED 6d.

## THE ROYAL POLYTECHNIC.

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## TONIC SOL-FA CONCERT.—SURREY-GARDENS MUSIC-HALL.

NEW CONGREGATIONAL CHURCH, PLAISTOW, ESSEX (a Union, on equal terms, of the Baptist and Independent Denominations). The Rev. JOHN CURWEN, Pastor.

The Building Committee propose holding a CONCERT in Aid of their Funds at the ROYAL SURREY-GARDENS MUSIC-HALL, on TUESDAY EVENING, November 3rd.

The Choir will consist of an efficient number of Children taught on the Tonic Sol-fa Method, selected from the 3,000 who sang at the recent Tonic Sol-fa Concert held at the Crystal Palace. The Programme will be the same as the one used on that occasion; and during the interval between the Parts, Mr. CURWEN will deliver a brief LECTURE on the METHOD.

Tickets, 1s. each; or, for Reserved Seats, numbered, in the First Gallery, 2s. 6d.; or Second Gallery, 1s. 6d.; and Books of Words (3d. each) may be had of Ward and Co., 27, Paternoster-row; Keith, Prowse, and Co., 48, Cheapside; Sprague, 7, Finsbury-pavement; Pentum, 78, Strand; Abbott, 103, High-street, Borough; Burnet, near Camberwell-gate; Binckes, Old Kent-road; Miller, Bridge-road, Lambeth; and various other Book and Music-sellers. Tickets for the Private Boxes, which will accommodate Six Persons, may be had of Messrs. Ward and Co. only, price 21s.

Doors open for Ticket-holders, from Six o'clock until Quarter to Seven, after which time Numbered Seats only will be reserved. Concert to commence at Seven.

Mr. Curwen's intimate connexion, as well with the particular object of this Concert as with the Tonic Sol-fa movement, induces the Building Committee to urge the assistance of his friends on this occasion.

## THE AUTUMNAL MEETING of the SURREY MISSION SOCIETY will be held at WESTOW-HILL CHAPEL, UPPER NORWOOD (near the Crystal Palace Station), on TUESDAY next, Oct. 27, 1857.

The Rev. EDWARD MANNERING will Preach in the Morning at 11.30, and JOSEPH TRITTON, Esq., will take the Chair in the Evening at 6.30.

ROBERT ASHTON, Secretaries.  
J. M. SOULE,

## SPECIAL NOTICE to INTENDING ASSURERS.

The NINETEENTH ANNUAL REPORT of the SCOTTISH PROVIDENT INSTITUTION (Established in 1837, and Incorporated by Special Act of Parliament) is now ready, and may be had free, on application.

This Society is the only one in which the advantages of Mutual Life Assurance can be secured by Moderate Premiums. A comparison of its Rates, Principles, and Progress is invited with those of other Companies.

LONDON BRANCH—66, GRACECHURCH-STREET,  
Corner of Fenchurch-street.  
GEORGE GRANT, Resident Secretary.

## NOTICE.—PROTESTANT DISSENTERS' ALMANACK.

The issue of this work for 1858 being in preparation, the Editor will feel obliged by receiving, during the present month, information on the following points—1. New Chapels opened in and round London in 1857. 2. Changes of Ministers and of Ministers' Addresses in London. 3. Changes in the Officers, or Offices of Religious and Benevolent Societies.

Address, to the care of the Publishers, Kent and Co., Paternoster-row, London.

## WANTED, by a YOUNG LADY, age Nineteen, who has had four years' experience, a SITUATION in a GENERAL DRAPERY or MILLINERY ESTABLISHMENT.

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### PREACHING ENGAGEMENTS OF STUDENTS.

It is particularly requested that all APPLICATIONS for STUDENTS to PREACH may be addressed to the PRINCIPAL or the SECRETARY, at the College, St. John's wood.

Applications relating to the Services of the Lord's-day should be made not later than the previous Friday Morning.

ROBERT HALLEY, D.D., Principal.  
WILLIAM FARRER, LL.B., Secretary.

## GNOLL COLLEGE will OPEN on the 26th OCTOBER instant.

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By order of the Board,  
JAMES INGLIS, Secretary.

## THE CONGREGATIONAL BUILDING SOCIETIES.

A NEW SOCIETY (the No. 5) is now forming. Entrance fee 1s. per Share; Subscription 5s. per month; Rules 6d.

Ten per Cent. Profit on Subscriptions.  
Six per Cent. Interest for Deposits.  
3,000l. will be advanced at the first meeting.

R. G. PEACOCK, Manager,  
Belgrave Hall,  
41, Lower Belgrave-place, Piccadilly, S.W.

See the "British Standard" of Feb. 27, 1857, pages 72 and 73.

## INCREASED RATE of INTEREST.—The

Bank of England having this day advanced the rate of Discount, the Directors of the DEPOSIT and DISCOUNT BANK are prepared to give SEVEN PER CENT. on all Sums from 20l. and upwards, until further notice.

Earl of DEVON, Chairman.

G. H. LAW, Manager.

6, Cannon-street West, Oct. 12, 1857.

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### CHAIRMAN.

EDWARD MIALI, Esq.

CHAIRMAN OF THE MANCHESTER BOARD.

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Prospectuses, Forms of Proposal, and Rates of Premium, required for any contingency, will be forwarded on application to any of the Agents, to the Secretary for Manchester, John Kingsley, Esq., or to the Head Office, 25, Cannon-street, E.C.

H. B. TAPLIN, Secretary.

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The MUTUAL PRINCIPLE being adopted, the entire surpluses or "Profits," as ascertained Triennially, are allocated in addition to the Sums Assured, and they present a flattering prospect to the Members. For example: the sum now payable on a Policy for 1,000l., effected in 1831, is 1,500l. 5s. 8d., being a return of Seventy-one per Cent. on the Premiums paid on Middle-aged Lives, and Policies effected in later years are similarly increased.

The next TRIENNIAL DIVISION of PROFITS will take place on 1st MARCH, 1859.

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No. 9, PAVILION BUILDINGS, BRIGHTON.

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Thus depositors are effectually protected against the possibility of loss, whilst the large and constantly increasing revenue arising from the premiums on Assurances thus effected yields ample profit to the Company, and provides for all the expenses of management.

DEPOSIT ACCOUNTS may be opened with sums of any amount, and increased from time to time, at the convenience of depositors.

A receipt, signed by two Directors, is given for each sum deposited.

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The rate of Interest since the establishment of the Company has never been less than five per cent. per annum; and has, from the 10th October, 1856, been increased to 6 per cent., and this rate will be adopted till further notice.

The Interest is payable in January and July, on the amount standing in the name of the depositor on the 26th June and 31st of December, and for the convenience of parties residing at a distance may be received at the Branch Offices, or remitted through Country Bankers.

PETER MORRISON, Managing Director.

3, Pall Mall East, London.

Forms for opening accounts may be obtained at any of the Branches or Agencies, or they will be forwarded, post free, on application to the Managing Director.



**THE GENERAL LIFE and FIRE ASSURANCE COMPANY.**

ESTABLISHED 1837.

Empowered by Special Act of Parliament.

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Low rates and the payment of policies guaranteed by a capital of 1,000,000.

Loans from 1000. to 10000. advanced on personal security and the deposit of a life policy; such loans repayable in three years, by half-yearly instalments.

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A FIXED ALLOWANCE OF 6L PER WEEK,  
IN THE EVENT OF INJURY BY  
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## Ecclesiastical Affairs.

### THE WORD IN SEASON.

ADHESIVENESS is an organ which, by all the rules of phrenology, ought to be found in tolerable prominence on most British skulls. We certainly stick with marvellous tenacity to whatever our habits chance to have moulded themselves upon. This it is, rather than any peculiarity in our national institutions, which makes us, in the main, a conservative people. As an element of character it must not be underrated—for it is the foundation of that unconquerable perseverance which has raised us to our present eminence. But this very adhesiveness—this obstinacy of will—is also very commonly allied, among us British, with a singular want of vivacity in our perceptions—and, hence, we are very apt to pursue a given course until we knock our heads against a wall. Nay, after we have knocked them, and almost hard enough, moreover, to split our skulls, there will always be found individuals amongst us who ply us with the advice to "go at it again"—and who insist upon it that the pain we suffer from the concussion would have been spared us if we had only knocked our heads harder in the first instance.

It is instructive, and not unamusing withal, to note the operation of this truly British tendency, in its bearing upon the question as to what is the proper relation in which Government should stand towards the religion and the religious institutions of its subjects. The theory held by the rulers of India differs materially from that in vogue among our rulers at home. The East India Government, born of commercial enterprise, and instinct up to the present day with the genuine trade spirit, has pretty uniformly acted upon the principle that their primary duty in relation to the religion of the people over whom they bear sway, is to keep matters as snug and unmoved as possible. "Christianity is all very well for England," has been the cry of Indian officials—"because it is in harmony with the genius of the people. But it won't do for the East. Our empire there depends on our not offending the natives by parading before them our own belief. The 'traditional policy' of the Company"—the policy, namely, of conniving at, countenancing, and even to some extent aiding, native superstitions, cruel and abominable as many of them are, and of discouraging Christian effort in whatever shape it may put itself forth—"is the only possible policy in that country." Well, the policy has been pursued for a hundred years consistently enough. The Company have most ostentatiously separated themselves, in the eyes of the natives, from everything which could induce a suspicion that they view with goodwill any attempts at propagandism. They have given the cold shoulder to their own faith. They have reserved all their show of complacency for the faith of the Mussulman and the Hindoo. And having all but lost the empire of India by a fanatical outburst of their petted army, excited by artfully fomented fears that their religious faith is about to be forcibly wrested from them, these men are positively calling upon the British nation, to persist in the "traditional policy,"

which, besides being intrinsically mean, dastardly, and impious, cannot even boast of having succeeded in the lowest sense of the term.

Deeply as we deplore the great Eastern tragedy which has recently horrified the civilised world, it is some alleviation of our grief to think that the maxims of the worldly wise school of politicians have disclosed their rottenness. The earthy smell of the advice which these men perpetually tendered us, was sickening enough, at all times, to such as saw in man a higher destiny than that of amassing rupees. True, they were not themselves conscious of it. The calmness with which they ignored all spiritual truth—the supercilious contempt with which they sneered down what they called the dreams of enthusiasm—the offensive audacity with which they would put Brahminism, Mohammedanism, and Christianity into the same category, and assign the lowest place to the last, as far as India was concerned—the intense and grovelling materialism of their political creed—the cold-blooded effrontery with which they were wont to gloss over, and even to defend, villainies revolting to all healthy moral sense—can only be described as a calamity to this country. Their breath was pestilential. Wherever they had influence—and wealth and successful ambition gave them not a little—they diffused a taint of political scoundrelism which will not be purged out from amongst us, we fear, for many a long day. Yes! it is some comfort to us, in the midst of trouble and humiliation, to know that this self-exalted and self-satisfied class of political philosophers whose catechism was a calculation of imports and exports, whose morality was that of the buccaneer, whose creed was in the omnipotence of craft, and whose divinity was a lac of rupees, has been laid sprawling in the dust by the tempest which desolates India—and one is tempted to laugh when he hears them gasping out to a terrified and conscience-stricken nation—"Never forget our traditional policy."

We hope, however, that whilst the British public repudiate the theory of the East India Company's Government, on the relation in which the ruling power should stand to the religion of its subjects, they will not revert to the almost equally absurd and mischievous theory of the Government at home. The difference is this—the first inclines to adopt and patronise the faith and institutions of the country, whatever they may be—the second, to impose their own faith and institutions on the people, however recalcitrant their subjects may show themselves. Neither the one, nor the other, we must candidly admit, consistently carry their theory into effect. The best example of the one is to be found in Bengal—and of the other, in Ireland. We should be sorry to see an oscillation of the public mind from the system countenanced in the former, to that still maintained in the latter.

There does not seem, we are glad to observe, any immediate danger. No statesman, no religious association, and, so far as our knowledge extends, no journal, of any party or any sect, has ventured to suggest the desirableness of direct governmental action for the purpose of Christianising India. But we cannot, by any means, be confident that the idea will not hereafter be started and perhaps acted upon. John Bull has got into his head such a notion of attempting every grand project by legislative agency, that it will be difficult enough to prevent him from resorting to it, to some extent at least, for the evangelisation of his Indian domain. Just now, whilst he is trembling for the continuance of his empire, he is reasonable enough. But let the mutiny be effectually suppressed, let order be re-established, let the supremacy of law be vindicated, and the irresistible might of British power be proved, and we will not answer for him that he will not begin to fumble the system with which he has made himself so familiar, and take tentative steps towards asserting his old view of the relation subsisting between the State and its subjects—for let it be borne in mind that every argument which is employed for upholding the existing ecclesiastical system

in Ireland, is applicable with tenfold force to India.

What then is to be done? We should say, Seize the present moment of John's irresolution, and whilst he stands rubbing his bruised head, point out to him the plain and safe path in which he should walk. Try to get him upon that path before his old prejudices come into play. In other words, this is the very nick of time for familiarising the mind of the British public with sound principles of religious equality, in relation to the future government of our Indian empire. Never was such an opportunity for expounding fundamental truth on this head, in immediate connexion with practical policy. Attention is awake. A candid temper may be securely counted upon. An urgent necessity calls for a recurrence to first principles. Let those who are interested in promoting by all legitimate means the spread of religious equality, and who seek to put Government into its true normal relationship to the religion of its subjects, apply themselves to obtain a practical realisation of their views in the reconstruction of our State machinery in India. A rare opportunity presents itself for enlightening and stimulating public opinion in reference to this whole subject. It ought not to slip away unimproved. The critical moment has come for giving to the people "line upon line, and precept upon precept." They who think they have a truth in them, should speak it, and above all, speak it pertinently.

### AUTUMNAL MEETING OF THE CONGREGATIONAL UNION.

The autumnal meeting of the Congregational Union took place last week in Cheltenham. On Monday evening a public devotional meeting was held in the Congregational Church, Winchcomb-street, at which a most suitable address was delivered by the Rev. H. J. Gamble, of Clapton. On Tuesday morning the ministers and delegates assembled again in the same place of worship.

The Rev. ARCHIBALD JACK, of North Shields, the chairman of the Union for the year, presided, and after the devotional exercises, opened the meeting with a judicious address on the position of the Congregational body, and their duties to themselves, their countrymen, and the world.

The Rev. E. R. CONDER, of Poole, moved, and the Rev. J. W. RICHARDSON, of London, seconded a resolution thanking the chairman for his address, which was carried and responded to.

A vote of thanks was also cordially passed to the Rev. H. J. Gamble for the address he had delivered at the devotional service the previous evening.

#### THE MAGAZINES.

The Rev. GEORGE SMITH read the report in relation to the trust deed of the *Christian Witness* Fund, which says: "The committee of the Union having received an instruction from the last annual assembly to adopt the measures necessary for settling the property of the magazines, and the future management of the *Christian Witness* Fund agreeably to principles adopted by the assembly, have proceeded to carry your resolution into effect. The draft of a trust deed was prepared by Mr. Hull Terrell, the honorary solicitor of the Union, has been submitted to the careful revision of a sub-committee, and approved by counsel. It will be ready for signature during the present week, when the trustees, many of whom are expected to be in Cheltenham, will meet and take upon themselves the duties of their important and interesting trust. Forty-eight gentlemen were nominated as trustees; from various causes eight of these have declined the appointment, and it will be for the trustees, according to your resolution, to fill up the vacancies thus created."

In pursuance of a recommendation of the report, the following resolution was proposed:—

That the trustees be empowered to create from the future profits of the magazines a reserve fund, not exceeding 3000*l.* in amount, as an indemnity against pecuniary liability to which they may be subjected as the trustees of these periodicals.

It was moved by the Rev. J. C. GALLAWAY, M.A., seconded by J. W. PYE SMITH, Esq., mayor of Sheffield, and carried unanimously.

#### AFFILIATED SOCIETIES.

The Rev. GEO. SMITH read a report from the Special Committee on the Affiliated Societies, concluding with the following recommendations:—

1. To alter the formal connexion of these societies with the Congregational Union by terminating the arrangement which



places their officers as *ex officio* members on the committee of the Union, and the officers of the Union as such on the committees of the societies; and by releasing the British Missions, the Board of Education, the English Congregational Chapel Building Society, and the Pastors' Insurance Aid Society, from all obligation to present any statement or report of their proceedings to any meeting of the Union.

2. That these institutions having been originated or fostered by the Union, which will still take an interest in their welfare, as the recognised organisations of the Congregational denomination in England and Wales, the committee of the Union be instructed to arrange from time to time for such of these societies to make through their officers or others such statements of their condition and prospects as may be likely to be of use to them, and of interest to the members of the Union; and that in order to facilitate the action of the societies, and the attendance of the members of the denomination at the annual and autumnal meetings of the Union, the committee be directed to promote arrangements by which meetings of these societies shall be held in the same week as the assembly of the Union.

3. That in relation to any organisations which the Union may in future originate, the same principle be recognised,—that such societies, if formed, stand in a friendly relation only to the Union, not being subject in any degree to legislative control or official interference.

SAMUEL MORLEY, Esq., moved the following resolution:—

That the report now read be approved, and that the recommendations therein contained be adopted, "to alter the formal connexion of the affiliated societies, with the Congregational Union;" while the best thanks of the assembly are hereby presented to the gentlemen of the special committee for the attention they have given to this subject.

He thought that Congregationalists stood in a lower position before the world than they did two years since, owing to the disputes which had occurred among them. There had been great faults on all sides in regard to the wretched controversy which had prevailed. He therefore rejoiced to move a resolution which he hoped would unite the denomination, as it had done the special committee. He would have been glad to see the Union resolve to be a working association; and he hoped the new arrangement would not prevent work, but improve the mode of carrying it on. He thought it desirable to terminate the *ex officio* membership of the officers of the affiliated societies on the Union-Committee; the business of the societies would still be brought before the Union, in short papers or reports, and he hoped shorter than before—(a laugh)—as their time was very precious. He referred to the Home Missionary Society, the Irish Evangelical Society, and the work of education; and hoped all these societies would be more practically useful and active than ever. He considered the late Educational Conference very valuable. He recommended the chapel-building work, and thought the society for this object extremely valuable. So of the Pastors' Insurance Society. The resolution gave us the prospect of hearing short statements and speeches on all these questions at the meetings of the Union. He gave his hearty adhesion to the resolution, and hoped it would be accepted by those who in some degree differed from him.

The Rev. R. W. DALE, M.A., of Birmingham, seconded the resolution. He thought the report solved the difficulties before us last May. There had been concession on the part of the Board, and there ought to be concession on the other side.

The Rev. Mr. GUNN hoped there would be no impression that the practical work of the Union would be diminished. He himself anticipated the very reverse.

The Rev. Mr. RICHARDSON thought this arrangement would hardly accomplish its object. He himself could not work his school in connexion with the State. He feared the separation of the affiliated societies would injuriously affect the collections.

EDWARD BAINES, Esq., said that if the arrangement now proposed involved either a departure from any principle, or the discontinuance of any practical work, on the part of the Congregational body, he could not support this resolution; but as the resolution in the most distinct manner re-asserted their principles, recognised all the societies as the organisations of the body, and provided the means of holding their meetings at the very same time as the meeting of the Union, he heartily concurred in the proposal. He sincerely believed that there would not in future be less work, but there would be less contention. He hoped the resolution would pass unanimously.

The Rev. GEORGE SMITH showed that the affiliated societies would still be able to hold their meetings and do their work under the new arrangement, even more efficiently than before. He vindicated the position and character of the Congregational body.

The Rev. THOMAS JAMES, as representing the British Missions, reminded the meeting that those societies had been invited by the Union to join it; but all of them concurred in the change now proposed, and he hoped they would benefit by it.

The Rev. WILLIAM GUEST expressed his satisfaction and thankfulness at the tone of the meeting. He had been in the minority on the educational question, but he had been a sincere lover of peace. He was willing that the Union should be proclaimed as holding the principle of voluntary education, and should hold up his hand for the resolution, although he himself in some degree differed from it.

The Rev. Dr. MASSIE gave an explanation with regard to the Home Missionary Society, and warmly supported the resolution, which was carried unanimously.

The Rev. Dr. MORTON BROWN expressed his deep thankfulness for the tone of the meeting and the issue which had been arrived at.

#### SUPPORT OF THE MINISTRY.

The Rev. GEORGE SMITH then read a paper on the more adequate support of the ministry, which commenced by giving an outline of the steps that had been taken by the Union in relation to this subject.

At the annual meeting in 1853, Mr. Edward Swaine read a paper proposing to raise and distribute a supplemental fund, which should aim at bringing up the maximum income of each pastor to 120*l.* per annum. These suggestions called forth little response. Subsequently the assembly appointed a special committee, consisting mainly of influential laymen, further to consider, and that most carefully, the recommendations and suggestions of Mr. Swaine's paper, and to report thereon at the next annual meeting. That committee frequently met, and paid the most diligent attention to the subject entrusted to their care. From thirty-three out of the forty-four associations of the country they obtained returns which showed that while the great majority of pastors were adequately supported, there were no less than 217 receiving less than 70*l.* per annum each, and that ninety-three of these were under 50*l.* They found that from county associations, the Home Missionary Society, and purely benevolent institutions in aid of the ministry, about 22,700*l.* was annually granted to pastors as a kind of supplemental provision to the incomes they derive from their flocks. In reporting on the subject they directed attention to a plan which had been suggested for forming a Pastors' Aid Insurance Society. This latter subject was referred to the further consideration of the special committee, and in the month of October, 1854, the constitution of the proposed society was adopted by the Union, and it became an actual organisation. During the three years it has been in existence, it has aided pastors in making provision for their widows and children in the event of their own decease, and has exerted an important influence in averting evil and accomplishing great good. The committee reported that they did not see their way clear to the recommendation of any other plan beside the one thus adopted, but they earnestly urged on the churches the duty of exerting themselves to the utmost of their ability for the support of their own pastors. In May, last year, a paper was submitted to the assembly, by the Rev. John Ashby, containing a proposal for the formation of a Sustentation Fund. Its discussion was postponed. Mr. Smith gave a brief outline of Mr. Ashby's scheme.

He computes that a sum reaching 44,800*l.* per annum will be required to bring up the salary of every ordained pastor to a minimum of 100*l.* a year. Looking at the fact that about 18,000*l.* a year may be supposed to be available from existing funds, the remaining 26,800*l.* he thinks might be raised by collections, subscriptions, and donations. It is, however, to be remembered that the 18,000*l.*, or, as your committee have found, the 22,000*l.* per annum of supplemental income is actually now distributed; and its distribution by any other means would not make a real addition to the income of the recipients; and further, your committee found by intercourse and correspondence that the managers of these funds are for the most part bound down by trust deed to distribute themselves the funds in their hands, and that if they were not so compelled, they would naturally enough evince a great indisposition to give over the management of property sacredly committed to their care, to the management of any central board, even aided by the advice and control of county associations. Anything, therefore, that may be done must be undertaken on an entirely new and independent foundation, while it might be effected advantageously in a way of friendly co-operation with the Fund Board, the Home Missionary Society, and other institutions.

Mr. Smith went on to say:—

On a previous occasion your committee have adverted to the delicacy of attempting any great organisation for the support of our ministry, as involving the fear and jealousy of infringement on the Scriptural right of each church to choose and maintain its own pastor. They have likewise expressed their opinion that much care should be taken in planting or upholding churches of our faith and order in localities where, from the thinness of the population or the pre-occupancy of the ground by other Evangelical denominations, an Independent church is not likely ever to become self-supporting. It cannot be doubted that in some towns we have two or even three feeble churches where there ought to be but one church, and that a strong one; and it is equally clear that some village congregations neither present a field wide enough for the energies of a pastor, nor sufficient remuneration for his weekly toil. Some of the smaller village congregations might, perhaps, be united under one pastor, and be aided in the maintenance of Divine worship and preaching by gifted brethren from neighbouring churches. In many cases this is done with advantage. If carried to a greater extent than it is, the benefit would be proportionably enlarged; but such changes can only be wrought gradually and carefully, as the result of internal conviction, and not by the pressure of external authority.

The duty of liberally supporting the ministry ought to be enforced on the churches. The financial law of the Christian Church provides that those who are taught in the Word should communicate to Him that teacheth in all good things. The Lord of the harvest has himself declared that "the labourer is worthy of his hire." In many cases, individuals and churches, to the utmost of their ability, endeavour to fulfil this obligation. In other cases there is parsimony or carelessness, which can only be generally deplored; but which, by kind and systematic endeavours on the part of deacons might, to a great extent, be obviated. Surely this matter especially belongs to them.

But after all that can be done by a wiser distribution of pastoral labour, by the liberality of churches, by associations, and by annual grants from funds, a considerable margin of want will remain to be filled up by additional effort. Whether this should be attempted by forming a new fund, or by augmenting old ones; by originating a society for the kingdom, or by seeking to render county associations more efficient, and establishing a link of communication between them whereby the strong may help the weak, is a grave question, which demands prayerful thought. The committee of the Union are prepared to advise and aid any judicious scheme which can benefit pastors without injuring churches. It lies, however, beyond their province and their power to originate any large plan adequately to meet the actual

wants of the case. If the matter were solemnly referred to the county associations by vote of the assembly, they might with advantage meet and consider it; and by appointing their officers to arrange for a meeting in a central town, for the deliberate contemplation of the whole matter, might arrive at a satisfactory solution of the difficulties.

The Rev. PATRICK THOMPSON, of Manchester, moved the following resolution:—

That this assembly would respectfully recommend to the deacons and members of the smallest congregational churches the earnest consideration of the best means by which they can provide for the more adequate support of the Christian ministry amongst them, and would invite the attention of the county associations to the alleged deficiency of pastoral income, with a view to suggest a remedy, and would recommend that, if necessary in the judgment of a majority of the associations, an aggregate meeting of the secretaries and treasurers should be held with a view to consider the desirableness of forming a Sustentation Fund.

Seconded by T. E. LINT, Esq., of Leeds.

After an interesting discussion, it was resolved to adjourn.

On Wednesday when the discussion was resumed the attendance of pastors and delegates was very numerous, and that of the public in the galleries greater than on the previous occasion.

Mr. H. O. WILLS, of Bristol, thought that ministers generally were not supported as they ought, since, had they embraced other professions, they would have been far better off. Doubtless, to some extent, they were supported in accordance with the means of the churches; but still many wealthy members contented themselves with giving a single guinea a year towards the support of the minister. It had occurred to him that one desirable means of correcting them will be that the county unions should arrange for an assembly of deacons of the churches.

The Rev. T. AVELING said it struck him that the name should rather be "Supplemental" than "Sustentation" Fund. As to the necessity for such a fund there was no doubt. Many of the brethren were in absolute want. It was painful that men of intelligence, piety, and talent should be in such a position. The inconvenience and misery were not confined to men with incomes of less than 100*l.* It touched equally men with incomes of 200*l.* and below, who had to keep up an appearance which, in less known localities, would not be necessary. It was the churches of the various localities must be inoculated with their duty on the subject.

The Rev. J. A. JAMES would willingly lead aid to any proposal likely to accomplish the end they had in view. He thought, however, anything like an attempt to form a "Sustentation" or "Supplemental" Fund would inevitably fail, and they must ultimately come to the churches themselves to bring out their energies. Their very form of church government—he did not say it was incapable of improvement—precluded the success of any such fund. Unless they could have a guarantee for the class of persons who should apply, they would be open to endless applications. Any half-dozen persons banding together who took a pastor, and called themselves an Independent church—although very dependent in pecuniary affairs—would apply, and getting aid, exhaust their means. The churches, he considered, must be roused to their duty. This must be done in various ways. The members of churches did not do their duty. Ministers were too squeamish about calling out the energies of the poorer members. Independents should not despise the "class" penny—as do the Methodists. The church under Mr. Dale's and his own care raised by this means 200*l.* in one year. (Hear, hear.) He was sure, under the present plan, a vast class of the churches, well capable of small contributions, were lost. It had struck him a species of "visitation" to the churches would operate very beneficially.

The Rev. JAMES SMITH dissented from Mr. James. The Union was under a pledge to the churches to do something of this sort. The Union was formed to assist the weaker brethren. The subject was not new. The late lamented Algernon Wells often adverted to it. Mr. Smith called to mind the fact, that when the *Regium Donum* was withdrawn, this Union pledged itself to do something as a substitute. To speak of its impracticability, and its being contrary to Congregational polity, was nonsense. Was the Congregational Union of Scotland more capable of overcoming difficulty than that of England? Were the English more impracticable than the Scotch? (Laughter.) As to the assertion relating to the inadequacy of the rural pastors, he thought it, to a large extent, a fiction. Take them for all in all they are a noble body of men. The scheme was perfectly in accordance with scriptural polity; and there were resources in the churches which, if developed, would abundantly suffice to meet the case. (Cheers.)

The Rev. H. J. GAMBLE supported the principle so ably and eloquently advocated by Mr. Smith. He was one of those who thought that their poorer brethren were not the greater sufferers. He thought there were others whose incomes varied from 150*l.* to 200*l.* who, unless they could supplement it by some other private resources, had the greatest difficulty in maintaining their position as gentlemen in town than many in retired villages. He thought their brethren should have their attention directed to the incomes of their ministers. He scarcely believed there was a church in this kingdom, at all events, not half-a-dozen exceptions, who raised a sufficient sum to enable a minister, who had seven or eight children, to live and educate them. There was no reason why a minister's house should not be as well furnished, his children as well educated, his wife as well waited on as the wife, children, or house of a lawyer or a doctor. (Cheers.) The whole question wanted looking into. He thought the time had come when they should speak out to the deacons of the churches who



were not backward in speaking plainly to their auditors. (Much cheering.)

Mr. SAMUEL MEANEY recommended either the appointment of a committee or a body of gentlemen who would look into the matter carefully. He was convinced there was an immense want of principle in the churches; but, even were it not so, an immense residue number of churches would remain who could not pay more. He did not believe in a money qualification for anything. They all worshipped money a vast deal too much. But still many ministers should be made aware of the fact that a deficient salary is often a sign that a man is not in his right sphere. He deprecated a supplemental fund as likely to produce a species of second *Regium Donum*. Were it once known by churches, that if so much money were raised, the rest would be supplemented, just so much would be raised, and no more. He thought rather they should be encouraged to give as much as they could. In many instances the Missionary Society's contribution was obtained at the expense of the ministers' salary. If anything was to be done, it must be by individual action.

Mr. SMITH said the Union had made no pledge, and therefore had none to redeem. A resolution to consider the matter only was come to.

Dr. A. M. BROWN said that many present (in the galleries) not knowing their church polity might suppose that the Independent ministers were the worst treated in the universe. That was not the case. They were had enough; but some present might be familiar with applications for cast-off garments for the wives, daughters, and sons of clergymen. Let it be known that such applications were from the most richly endowed church in the world. The difficulty, remember, was not of yesterday; the house is not of Christ. When that is given, then the funds would be amply sufficient to meet the case.

Mr. MORLEY supported the suggestion of Mr. James for referring the matter to a committee.

The Rev. J. A. JAMES called attention to the fact that some time since he had deposited £800. in the Birmingham Bank towards a fund of this description; and if during the next two years that scheme could be carried out, there it was. This would show that his sympathy in the matter was hearty and cordial.

The Rev. T. JAMES moved that a committee of eight be appointed to consider the matter,—a proposition which the Rev. GEORGE SMITH seconded. It was not, however, put to the meeting.

#### PREACHING ADAPTED TO THE AGE.

The Rev. NEWMAN HALL then read a paper of characteristic force and eloquence, on "The Methods of Preaching the Gospel best Adapted to the Age."

Mr. Hall proceeded to say that preaching must be intelligible, forcible, natural, earnest, practical, and evangelical. Intelligibility was of primary importance. Speech was useful only as it was intelligible. As it was necessary to use the English language in England, so they must use the English language of their own day, and not go to their wardrobes for antiquated forms of speech, but must use the language of the community—the language of common life, not of theological cant. Why should the language be used of a theological school? However eloquent and forcible, it must be clear if they wished to interest—it must be clear if they would reach their aim, they must not "shoot over the head," as South said, if they would reach the heart. In pleading for perspicuity they should not plead for poverty. There was no necessity to be vulgar in order to be understood, or obscure to be thought profound; the poor would regard that rather as an insult than as a compliment. It was a minister's own fault if he were not understood; and he need not flatter himself that it arose from depth or originality of thought. They had no option but to speak intelligibly—they were sent to do so. All were to be preached to; to this their commission bound them. He did not mean to say that every man must understand every sentence; but he should be able to comprehend their general import, and thus obtain some spiritual food, and be left in no doubt as to how he might be saved. Then, again, they should preach forcibly. A man might be lucid in language, and yet be dull, dry, and tedious. A liberal employment of those terms most likely to command attention, and influence it when gained, must be a cardinal point, else the present prints of the day, dilating on the commonest thoughts, would rise up to condemn them. To say that the truth itself should obtain the homage of the ear, was but the plea of indolence. The stronger the light the more vivid appeared the picture to the eye. Then, again, illustration might be used with advantage. A picture would obtain attention and impress very forcibly the statement sought to be confirmed. To be adapted to our own day, it should be drawn from passing events. Thus they might give an air of novelty to everything. Thus they might introduce those great truths against which the citadel of the mind was to keep guard. Our Lord taught in parables, and while Scribes and Pharisees wondered at his wisdom, "the common people heard him gladly." Next, he would notice the importance of brevity. They must not overtask attention; to do so was the sure way to lose it. They must remember that they were not preaching merely to men of reading and reflection. These formed but a small minority of any congregation. They spoke to men of business and artisans—both wearied with the week's work—to small tradesmen, servants, and children, who formed the staple of the audience. Lengthy sermons might do for the selected few in former ages; but they were wholly unfitted for the present time. For every ten men who liked an hour's sermon, fifty liked half an hour. Those ministers who aimed at forty minutes were more likely to be successful. How many sermons there were that would be benefited by curtailment. Whenever attention failed it was certain that it was time to leave off. But in an effort to be forcible they must not be unnatural. Eminent examples would only do them harm if they imitated their manners more than endeavoured to catch their spirit. No great preachers ever attained success by copying, although they themselves had all had imitators. Such mimicry is bad imitation. In making a true copy

they must aim, not at the adjuncts but at the grand outlines, the prominent effect of which is naturalness. Every one must improve his own gift. To each this was different—one might be argumentative, one metaphysical, one ethical, and another plain and simple. Some might deliver their discourses extempore, others memoriter, and others from skeleton notes. In concluding, he said that preaching to be successful, must be evangelical. Christ crucified must be preached, not a formal, threadbare, repetition of doctrinal statements, but a living Christ.

Mr. EDWARD BAINES had listened with great delight to the paper, but he must say he objected to written sermons. On some occasions it might be desirable to write; but, for popular effect, he begged to declare that the reading of sermons was most mischievous. (Hear, hear.) He did not think an ambassador from one court to another would read his message; how much less an ambassador from Christ? A read sermon always had an appearance of coldness, stiffness, frigidity, and called to his mind the distant study, the little library, shelves, and midnight oil. In the Senate and the Bar, where earnestness was wanted, there was no reading.

The Rev. J. A. JAMES subscribed to everything Mr. Baines had uttered. If they would avoid notes—he meant his younger brethren—until they had reached the seventy-third year of their age and the fifty-second of their ministry, they might then have them with his approbation. But he did implore them to guard against the habit which he was sorry to say was creeping over our denomination.

The Rev. E. MELLOR, of Halifax, was much delighted with the paper of Mr. Hall. For his own part he would say frankly he could write and read a sermon much better than he could preach it. (Laughter.) He could see no difference between reading a sermon and committing one to memory—reading it with the inverted eye. Mr. James here stated, as an apology for his reading, failing memory. Now, it might so happen that there were some persons who never were strong. ("Hear, hear," and laughter.) Some of their best preachers had been men who used MS. The famous sermon of Jonathan Edwards was read from beginning to end. Dr. Harris was a far better preacher with MS. than without. To recur to the paper, what they wanted was earnestness. The conduct of many ministers in social life destroyed entirely the effect of their preaching. It was well in the pulpit that they should conceal all forms of reasoning. There was sometimes too much of the logical forms; and very frequently, in an elaborate attempt to prove a proposition, the people did not understand it. A preacher once having no subject on which to discourse extemporaneously, thought he could profitably spend an hour in proving the "being of a God;" and this he did to his own satisfaction, very elaborately. The chapel-keeper asked an old lady who regularly attended what she thought of the discourse. "Oh," said she, "it was very fine; but I am inclined to think there is a God after all he said." (Much laughter.) The old lady believed it before he began, and the sermon intended to confirm had weakened her faith; but having recovered her centre of gravity, she relapsed into her old belief. Mr. Spurgeon's name had not been mentioned that day in relation to this subject. He looked on him, take him for all in all—although there were many points which he did not like—as a glorious man. He might be coarse. He (Mr. Mellor) did not defend it. He might use forms of speech which they would not use. He did not defend them; but, take him all in all, he was the finest man God had sent into England for many a day. They may learn many lessons from him, and one was, to speak in their good old Saxon tongue, instead of in old Latin compounds. Saxon was the language of the heart, and, therefore, if they wanted to get at the hearts of the masses, they must use Saxon.

A proposal was mooted for adjourning the discussion, but the resolution was put and carried unanimously.

The Rev. JOHN STROUGHTON then read a paper on "The Pen, the Palm, and the Pulpit; or Tyndale, Hooper, and Whitefield." It was a very beautiful series of biographical sketches of those three eminent servants of God, all of whom belonged to the county of Gloucester, in which the meeting was held; and it was followed up by remarks, applying the lessons furnished by the characters to the circumstances of the ministry. The paper occupied nearly an hour and a-half in reading; and after it a resolution of warm thanks was moved by the Rev. GEORGE SMITH, seconded by the Rev. Dr. MORTON BROWN, and carried by acclamation.

In his remarks, Dr. MORTON BROWN mentioned briefly some interesting facts relative to the just deceased peer, Earl Fitzhardinge, to whom the Dr. has paid no less than seventy-five visits during his protracted illness. It appears that, thirteen years since, when Dr. Brown waited upon the noble lord on the subject of the bill for perpetuating the grant to Maynooth, he took an opportunity at the close of the interview, of saying,—"I hope your lordship will excuse the liberty I am taking, but I feel constrained, as a minister of the gospel, to observe that you yourself have a soul to be saved or lost." Lord Fitzhardinge said, "Thank you, Dr. Brown; I should like at some time to converse with you on that subject." From that time began their friendship and correspondence, and he had witnessed the most important change in the earl's character. At his last visit, on Monday last, when the peer was dying, he said, in the hearing of his brother and Dr. Brown, "I had always thought religion was a melancholy thing, but I now find it is the only thing worth living for. Here am I, a poor penitent sinner, clinging to the cross of Christ."

This narrative produced a profound sensation in the large audience to which it was addressed.

The resolution was put and carried, and the meeting adjourned.

#### INDIA.

At the morning sitting of the Union on Thursday, after special prayer for India, Mr. MATHER, the Indian missionary, delivered a spirited and elaborate address on "The Aspect of Affairs and the Prospects of Christian Missions in India." Mr. Mather's essay exhibited a strong leaning towards the East India Company.

The following resolution was afterwards moved by S. MORLEY, Esq., seconded by the Rev. N. HALL, and carried:—

That this assembly would express its deep sorrow at the calamities which have fallen upon India, its Christian sympathy with the sufferers from the mutiny there, and with those in this country who have thereby been bereaved, with the earnest hope that God may overrule the events which have happened for the downfall of idolatry and the diffusion of Christian truth in the East; and further, it presents acknowledgments to the Rev. R. C. Mather for his valuable paper on India, with a request that he will allow it to be published with the minutes of the sessions.

A resolution, referring to part of the business of the preceding day, was then brought forward. It was moved by Rev. T. JAMES, seconded by Rev. R. ASHTON, and carried:—

That this assembly would respectfully recommend to the deacons and members of the smaller Congregational churches the earnest consideration of the best means by which they can provide for the more adequate support of the Christian ministry among themselves, and would especially invite the attention of the county associations therewith to this important subject; and that, in the meantime, it be referred to the committee of the Union to take measures for holding a special conference of ministers and laymen in relation to this matter, at as early a period as possible. That a copy of this resolution be transmitted immediately to the secretaries and treasurers of the county associations throughout the kingdom.

It was arranged that the Autumnal meeting of next year should be held at Halifax.

The kindness of the Cheltenham friends was most cordially and gratefully acknowledged in a resolution moved by the Rev. G. SMITH, and seconded by the Rev. GEORGE WOOD, B.A.

The business of the session closed on Thursday night with a sermon by the Rev. J. A. James, who discoursed with much of his wonted power, and more than his wonted pathos, from the words, "The harvest truly is plenteous, but the labourers are few," making it his business to show the "close connexion of the Christian ministry with the accomplishment of God's purposes in the world." He adverted to the want of labour in the ministry, stating that the colleges of the denomination were only half filled. He next showed by what means a full supply of proper men were to be obtained. God alone could give them, and he would do so in answer to the prayer of his people. He next appealed, with great solemnity, to the opulent to give up their sons to the ministry, and then appealed to professors of colleges to give the churches a succession of right men for the work of the harvest. He then addressed the assembled pastors on the greatness of their work; and, as the oldest pastor of the body, testified his own experience on certain vital points connected with the ministry, closing his discourse by a tribute to the Cheltenham people for their kindness.

The communion of the Lord's Supper was observed at the termination of Mr. James's sermon, when the lower part of the chapel was filled with participants, and the galleries crowded with spectators.

#### MEETING ON BRITISH MISSIONS.

On Tuesday evening week a crowded meeting was held in Winchcomb-street Church (Dr. M. Brown's) to promote the Societies for British Missions. The chair was occupied by EDWARD BAINES, Esq., who in the course of his speech said:—

He understood that no reports were to be read to the meeting. He would briefly state the position of the three societies. The first and oldest, though also the smallest of the three, was the Irish Evangelical Society. This society had 18 stations in Ireland, with 13 ministers and 9 Scripture-readers. Its income was about 2,300*l.*, and its expenditure rather less. They were the friends of the most perfect religious liberty, but they could not look at the gross superstition that prevailed in that priest-ridden country, without feeling it to be their duty boldly to oppose the errors of the Romish Church, and to maintain the cause of Gospel truth and primitive Christianity. The second society was the Home Missionary Society, whose object was to promote the evangelisation of the unenlightened parts of England, and the formation or assisting of churches in poor and rural districts, where they had not strength enough to stand without external aid. This society had 118 stations, in 36 counties, with 365 chapels or rooms, an aggregate of 80,000 adult hearers, and 13,400 Sunday-schoolers in 170 schools. It employed 50 missionaries, 4 students, and had 57 grantees, who were aided by 187 lay coadjutors. Many more churches had been assisted by this society, but they had become self-supporting, and were not now, therefore, in connection with it. This was the object of the society, to give its aid as long as it should be absolutely needed, but to leave the churches to stand alone as soon as they had the power. As one illustration of the good which had been done during the existence of the society, and in great part through its instrumentality, he might mention that in one district, the north of Devonshire, where forty years ago there were only 9 Congregational chapels, there were now 79; that the attendants had increased from 3,000 to 22,000, the Sabbath-schools from 3 to 54, and the scholars from 400 to 1,800. The third organisation was the Colonial Missionary Society, which took us beyond our own shores, but not beyond the range of our fellow-countrymen. The overflowing population of England had diffused itself over the greatest colonial empire the world had ever seen. It was said that British North America alone covered one-ninth of the surface of the globe; besides which there were the vast tracts of Australia, and those of South Africa. Now these great regions were most thinly inhabited; and many of our people, who had gone into the forest, the field, or the mines,



places their officers as *ex officio* members on the committee of the Union, and the officers of the Union as such on the committees of the societies; and by releasing the British Missions, the Board of Education, the English Congregational Chapel Building Society, and the Pastors' Insurance Aid Society, from all obligation to present any statement or report of their proceedings to any meeting of the Union.

2. That these institutions having been originated or fostered by the Union, which will still take an interest in their welfare, as the recognised organisations of the Congregational denomination in England and Wales, the committee of the Union be instructed to arrange from time to time for such of these societies to make through their officers or others such statements of their condition and prospects as may be likely to be of use to them, and of interest to the members of the Union; and that in order to facilitate the action of the societies, and the attendance of the members of the denomination at the annual and autumnal meetings of the Union, the committee be directed to promote arrangements by which meetings of these societies shall be held in the same week as the assembly of the Union.

3. That in relation to any organisations which the Union may in future originate, the same principle be recognised,—that such societies, if formed, stand in a friendly relation only to the Union, not being subject in any degree to legislative control or official interference.

SAMUEL MORLEY, Esq., moved the following resolution:—

That the report now read be approved, and that the recommendations therein contained be adopted, "to alter the formal connexion of the affiliated societies, with the Congregational Union;" while the best thanks of the assembly are hereby presented to the gentlemen of the special committee for the attention they have given to this subject.

He thought that Congregationalists stood in a lower position before the world than they did two years since, owing to the disputes which had occurred among them. There had been great faults on all sides in regard to the wretched controversy which had prevailed. He therefore rejoiced to move a resolution which he hoped would unite the denomination, as it had done the special committee. He would have been glad to see the Union resolve to be a working association; and he hoped the new arrangement would not prevent work, but improve the mode of carrying it on. He thought it desirable to terminate the *ex officio* membership of the officers of the affiliated societies on the Union Committee; the business of the societies would still be brought before the Union, in short papers or reports, and he hoped shorter than before—(a laugh)—as their time was very precious. He referred to the Home Missionary Society, the Irish Evangelical Society, and the work of education; and hoped all these societies would be more practically useful and active than ever. He considered the late Educational Conference very valuable. He recommended the chapel-building work, and thought the society for this object extremely valuable. So of the Pastors' Insurance Society. The resolution gave us the prospect of hearing short statements and speeches on all these questions at the meetings of the Union. He gave his hearty adhesion to the resolution, and hoped it would be accepted by those who in some degree differed from him.

The Rev. R. W. DALE, M.A., of Birmingham, seconded the resolution. He thought the report solved the difficulties before us last May. There had been concession on the part of the Board, and there ought to be concession on the other side.

The Rev. Mr. GUNN hoped there would be no impression that the practical work of the Union would be diminished. He himself anticipated the very reverse.

The Rev. Mr. RICHARDSON thought this arrangement would hardly accomplish its object. He himself could not work his school in connexion with the State. He feared the separation of the affiliated societies would injuriously affect the collections.

EDWARD BAINES, Esq., said that if the arrangement now proposed involved either a departure from any principle, or the discontinuance of any practical work, on the part of the Congregational body, he could not support this resolution; but as the resolution in the most distinct manner re-asserted their principles, recognised all the societies as the organisations of the body, and provided the means of holding their meetings at the very same time as the meeting of the Union, he heartily concurred in the proposal. He sincerely believed that there would not in future be less work, but there would be less contention. He hoped the resolution would pass unanimously.

The Rev. GEORGE SMITH showed that the affiliated societies would still be able to hold their meetings and do their work under the new arrangement, even more efficiently than before. He vindicated the position and character of the Congregational body.

The Rev. THOMAS JAMES, as representing the British Missions, reminded the meeting that those societies had been invited by the Union to join it; but all of them concurred in the change now proposed, and he hoped they would benefit by it.

The Rev. WILLIAM GUEST expressed his satisfaction and thankfulness at the tone of the meeting. He had been in the minority on the educational question, but he had been a sincere lover of peace. He was willing that the Union should be proclaimed as holding the principle of voluntary education, and should hold up his hand for the resolution, although he himself in some degree differed from it.

The Rev. Dr. MASSE gave an explanation with regard to the Home Missionary Society, and warmly supported the resolution, which was carried unanimously.

The Rev. Dr. MORTON BROWN expressed his deep thankfulness for the tone of the meeting and the issue which had been arrived at.

#### SUPPORT OF THE MINISTRY.

The Rev. GEORGE SMITH then read a paper on the more adequate support of the ministry, which commenced by giving an outline of the steps that had been taken by the Union in relation to this subject.

At the annual meeting in 1853, Mr. Edward Swaine read a paper proposing to raise and distribute a supplemental fund, which should aim at bringing up the maximum income of each pastor to 120*l.* per annum. These suggestions called forth little response. Subsequently the assembly appointed a special committee, consisting mainly of influential laymen, further to consider, and that most carefully, the recommendations and suggestions of Mr. Swaine's paper, and to report thereon at the next annual meeting. That committee frequently met, and paid the most diligent attention to the subject entrusted to their care. From thirty-three out of the forty-four associations of the country they obtained returns which showed that while the great majority of pastors were adequately supported, there were no less than 217 receiving less than 70*l.* per annum each, and that ninety-three of these were under 50*l.* They found that from county associations, the Home Missionary Society, and purely benevolent institutions in aid of the ministry, about 22,700*l.* was annually granted to pastors as a kind of supplemental provision to the incomes they derive from their flocks. In reporting on the subject they directed attention to a plan which had been suggested for forming a Pastors' Aid Insurance Society. This latter subject was referred to the further consideration of the special committee, and in the month of October, 1854, the constitution of the proposed society was adopted by the Union, and it became an actual organisation. During the three years it has been in existence, it has aided pastors in making provision for their widows and children in the event of their own decease, and has exerted an important influence in averting evil and accomplishing great good. The committee reported that they did not see their way clear to the recommendation of any other plan beside the one thus adopted, but they earnestly urged on the churches the duty of exerting themselves to the utmost of their ability for the support of their own pastors. In May, last year, a paper was submitted to the assembly, by the Rev. John Ashby, containing a proposal for the formation of a Sustentation Fund. Its discussion was postponed. Mr. Smith gave a brief outline of Mr. Ashby's scheme.

He computes that a sum reaching 44,800*l.* per annum will be required to bring up the salary of every ordained pastor to a minimum of 100*l.* a year. Looking at the fact that about 18,000*l.* a year may be supposed to be available from existing funds, the remaining 25,000*l.* he thinks might be raised by collections, subscriptions, and donations. It is, however, to be remembered that the 18,000*l.*, or, as your committee have found, the 22,000*l.* per annum of supplemental income is actually now distributed; and its distribution by any other means would not make a real addition to the income of the recipients; and further, your committee found by intercourse and correspondence that the managers of these funds are for the most part bound down by trust deed to distribute themselves the funds in their hands, and that if they were not so compelled, they would naturally enough evince a great indisposition to give over the management of property sacredly committed to their care, to the management of any central board, even aided by the advice and control of county associations. Anything, therefore, that may be done must be undertaken on an entirely new and independent foundation, while it might be effected advantageously in a way of friendly co-operation with the Fund Board, the Home Missionary Society, and other institutions.

Mr. Smith went on to say:—

On a previous occasion your committee have adverted to the delicacy of attempting any great organisation for the support of our ministry, as involving the fear and jealousy of infringement on the Scriptural right of each church to choose and maintain its own pastor. They have likewise expressed their opinion that much care should be taken in planting or upholding churches of our faith and order in localities where, from the thinness of the population or the pre-occupation of the ground by other Evangelical denominations, an independent church is not likely ever to become self-supporting. It cannot be doubted that in some towns we have two or even three feeble churches where there ought to be but one church, and that a strong one; and it is equally clear that some village congregations neither present a field wide enough for the energies of a pastor, nor sufficient remuneration for his weekly toil. Some of the smaller village congregations might, perhaps, be united under one pastor, and be aided in the maintenance of Divine worship and preaching by gifted brethren from neighbouring churches. In many cases this is done with advantage. If carried to a greater extent than it is, the benefit would be proportionably enlarged; but such changes can only be wrought gradually and carefully, as the result of internal conviction, and not by the pressure of external authority.

The duty of liberally supporting the ministry ought to be enforced on the churches. The financial law of the Christian Church provides that those who are taught in the Word should communicate to Him that teacheth in all good things. The Lord of the harvest has himself declared that "the labourer is worthy of his hire." In many cases, individuals and churches, to the utmost of their ability, endeavour to fulfil this obligation. In other cases there is parsimony or carelessness, which can only be generally deplored; but which, by kind and systematic endeavours on the part of deacons might, to a great extent, be obviated. Surely this matter especially belongs to them.

But after all that can be done by a wiser distribution of pastoral labour, by the liberality of churches, by associations, and by annual grants from funds, a considerable margin of want will remain to be filled up by additional effort. Whether this should be attempted by forming a new fund, or by augmenting old ones; by originating a society for the kingdom, or by seeking to render county associations more efficient, and establishing a link of communication between them whereby the strong may help the weak, is a grave question, which demands prayerful thought. The committee of the Union are prepared to advise and aid any judicious scheme which can benefit pastors without injuring churches. It lies, however, beyond their province and their power to originate any large plan adequately to meet the actual

wants of the case. If the matter were solemnly referred to the county associations by vote of the assembly, they might with advantage meet and consider it; and by appointing their officers to arrange for a meeting in a central town, for the deliberate contemplation of the whole matter, might arrive at a satisfactory solution of the difficulties.

The Rev. PATRICK THOMPSON, of Manchester, moved the following resolution:—

That this assembly would respectfully recommend to the deacons and members of the smaller Congregational churches the earnest consideration of the best means by which they can provide for the more adequate support of the Christian ministry amongst them, and would invite the attention of the county associations to the alleged deficiency of pastoral income, with a view to suggest a remedy, and would recommend that, if necessary in the judgment of a majority of the associations, an aggregate meeting of the secretaries and treasurers should be held with a view to consider the desirableness of forming a Sustentation Fund.

Seconded by T. E. CLINT, Esq., of Leeds.

After an interesting discussion, it was resolved to adjourn.

On Wednesday when the discussion was resumed the attendance of pastors and delegates was very numerous, and that of the public in the galleries greater than on the previous occasion.

Mr. H. O. WILLS, of Bristol, thought that ministers generally were not supported as they ought, since, had they embraced other professions, they would have been far better off. Doubtless, to some extent, they were supported in accordance with the means of the churches; but still many wealthy members contented themselves with giving a single guinea a-year towards the support of the minister. It had occurred to him that one desirable means of correcting them will be that the county unions should arrange for an assembly of deacons of the churches.

The Rev. T. AVELING said it struck him that the name should rather be "Supplemental" than "Sustentation" Fund. As to the necessity for such a fund there was no doubt. Many of the brethren were in absolute want. It was painful that men of intelligence, piety, and talent should be in such a position. The inconvenience and misery were not confined to men with incomes of less than 100*l.* It touched equally men with incomes of 200*l.* and below, who had to keep up an appearance which, in less known localities, would not be necessary. It was the churches of the various localities must be inoculated with their duty on the subject.

The Rev. J. A. JAMES would willingly lend aid to any proposal likely to accomplish the end they had in view. He thought, however, anything like an attempt to form a "Sustentation" or "Supplemental" Fund would inevitably fail, and they must ultimately come to the churches themselves to bring out their energies. Their very form of church government—he did not say it was incapable of improvement—precluded the success of any such fund. Unless they could have a guarantee for the class of persons who should apply, they would be open to endless applications. Any half-dozen persons banding together who took a pastor, and called themselves an Independent church—although very dependent in pecuniary affairs—would apply, and getting aid, exhaust their means. The churches, he considered, must be roused to their duty. This must be done in various ways. The members of churches did not do their duty. Ministers were too squeamish about calling out the energies of the poorer members. Independents should not despise the "class" penny—as do the Methodists. The church under Mr. Dale's and his own care raised by this means 200*l.* in one year. (Hear, hear.) He was sure, under the present plan, a vast class of the churches, well capable of small contributions, were lost. It had struck him a species of "visitation" to the churches would operate very beneficially.

The Rev. JAMES SMITH dissented from Mr. James. The Union was under a pledge to the churches to do something of this sort. The Union was formed to assist the weaker brethren. The subject was not new. The late lamented Algernon Wells often adverted to it. Mr. Smith called to mind the fact, that when the *Regium Donum* was withdrawn, this Union pledged itself to do something as a substitute. To speak of its impracticability, and its being contrary to Congregational polity, was nonsense. Was the Congregational Union of Scotland more capable of overcoming difficulty than that of England? Were the English more impracticable than the Scotch? (Laughter.) As to the assertion relating to the inadequacy of the rural pastors, he thought it, to a large extent, a fiction. Take them for all in all they are a noble body of men. The scheme was perfectly in accordance with scriptural polity; and there were resources in the churches which, if developed, would abundantly suffice to meet the case. (Cheers.)

The Rev. H. J. GAMBLE supported the principle so ably and eloquently advocated by Mr. Smith. He was one of those who thought that their poorer brethren were not the greater sufferers. He thought there were others whose incomes varied from 150*l.* to 200*l.* who, unless they could supplement it by some other private resources, had the greatest difficulty in maintaining their position as gentlemen in town than many in retired villages. He thought their brethren should have their attention directed to the incomes of their ministers. He scarcely believed there was a church in this kingdom, at all events, not half-a-dozen exceptions, who raised a sufficient sum to enable a minister, who had seven or eight children, to live and educate them. There was no reason why a minister's house should not be as well furnished, his children as well educated, his wife as well waited on as the wife, children, or house of a lawyer or a doctor. (Cheers.) The whole question wanted looking into. He thought the time had come when they should speak out to the deacons of the churches who



were not backward in speaking plainly to their ministers. (Much cheering.)

Mr. SAMUEL MORLEY recommended either the appointment of a committee or a body of gentlemen who would look into the matter carefully. He was convinced there was an immense want of principle in the churches; but, even were it not so, an immense residue number of churches would remain who could not pay more. He did not believe in a money qualification for anything. They all worshipped money a vast deal too much. But still many ministers should be made aware of the fact that a deficient salary is often a sign that a man is not in his right sphere. He deprecated a supplemental fund as likely to produce a species of second *Regium Donum*. Were it once known by churches, that if so much money were raised, the rest would be supplemented, just so much would be raised, and no more. He thought rather they should be encouraged to give as much as they could. In many instances the Missionary Society's contribution was obtained at the expense of the ministers' salary. If anything was to be done, it must be by individual action.

Mr. SMITH said the Union had made no pledge, and therefore had none to redeem. A resolution to consider the matter only was come to.

Dr. A. M. BROWN said that many present (in the galleries) not knowing their church polity might suppose that the Independent ministers were the worst treated in the universe. That was not the case. They were bad enough; but some present might be familiar with applications for cast-off garments for the wives, daughters, and sons of clergymen. Let it be known that such applications were from the most richly endowed church in the world. The difficulty, remember, was not of yesterday; the house is not of Christ. When that is given, then the funds would be amply sufficient to meet the case.

Mr. MORLEY supported the suggestion of Mr. James for referring the matter to a committee.

The Rev. J. A. JAMES called attention to the fact that some time since he had deposited 800*l.* in the Birmingham Bank towards a fund of this description; and if during the next two years that scheme could be carried out, there it was. This would show that his sympathy in the matter was hearty and cordial.

The Rev. T. JAMES moved that a committee of eight be appointed to consider the matter,—a proposition which the Rev. GEORGE SMITH seconded. It was not, however, put to the meeting.

#### PREACHING ADAPTED TO THE AGE.

The Rev. NEWMAN HALL then read a paper of characteristic force and eloquence, on "The Methods of Preaching the Gospel best Adapted to the Age."

Mr. Hall proceeded to say that preaching must be intelligible, forcible, natural, earnest, practical, and evangelical. Intelligibility was of primary importance. Speech was useful only as it was intelligible. As it was necessary to use the English language in England, so they must use the English language of their own day, and not go to their wardrobes for antiquated forms of speech, but must use the language of the community—the language of common life, not of theological cant. Why should the language be used of a theological school? However eloquent and forcible, it must be clear if they wished to interest—it must be clear if they would reach their aim, they must not "shoot over the head," as South said, if they would reach the heart. In pleading for perspicuity they should not plead for poverty. There was no necessity to be vulgar in order to be understood, or obscure to be thought profound; the poor would regard that rather as an insult than as a compliment. It was a minister's own fault if he were not understood; and he need not flatter himself that it arose from depth or originality of thought. They had no option but to speak intelligibly—they were sent to do so. All were to be preached to; to this their commission bound them. He did not mean to say that every man must understand every sentence; but he should be able to comprehend their general import, and thus obtain some spiritual food, and be left in no doubt as to how he might be saved. Then, again, they should preach forcibly. A man might be lucid in language, and yet be dull, dry, and tedious. A liberal employment of those terms most likely to command attention, and influence it when gained, must be a cardinal point, else the present prints of the day, dilating on the commonest thoughts, would rise up to condemn them. To say that the truth itself should obtain the homage of the ear, was but the plea of indolence. The stronger the light the more vivid appeared the picture to the eye. Then, again, illustration might be used with advantage. A picture would obtain attention and impress very forcibly the statement sought to be confirmed. To be adapted to our own day, it should be drawn from passing events. Thus they might give an air of novelty to everything. Thus they might introduce those great truths against which the citadel of the mind was to keep guard. Our Lord taught in parables, and while Scribes and Pharisees wondered at his wisdom, "the common people heard him gladly." Next, he would notice the importance of brevity. They must not overtask attention; to do so was the sure way to lose it. They must remember that they were not preaching merely to men of reading and reflection. These formed but a small minority of any congregation. They spoke to men of business and artisans—both wearied with the week's work—to small tradesmen, servants, and children, who formed the staple of the audience. Lengthy sermons might do for the selected few in former ages; but they were wholly unfitted for the present time. For every ten men who liked an hour's sermon, fifty liked half an hour. Those ministers who aimed at forty minutes were more likely to be successful. How many sermons there were that would be benefited by curtailment. Whenever attention failed it was certain that it was time to leave off. But in an effort to be forcible they must not be unnatural. Eminent examples would only do them harm if they imitated their manners more than endeavoured to catch their spirit. No great preachers ever attained success by copying, although they themselves had all had imitators. Such mimicry is bad imitation. In making a true copy

they must aim, not at the adjuncts but at the grand outlines, the prominent effect of which is naturalness. Every one must improve his own gift. To each this was different—one might be argumentative, one metaphysical, one ethical, and another plain and simple. Some might deliver their discourses extempore, others memoriter, and others from skeleton notes. In concluding, he said that preaching to be successful, must be evangelical. Christ crucified must be preached, not a formal, threadbare, repetition of doctrinal statements, but a living Christ.

Mr. EDWARD BAINES had listened with great delight to the paper, but he must say he objected to written sermons. On some occasions it might be desirable to write; but, for popular effect, he begged to declare that the reading of sermons was most mischievous. (Hear, hear.) He did not think an ambassador from one court to another would read his message; how much less an ambassador from Christ? A read sermon always had an appearance of coldness, stiffness, frigidity, and called to his mind the distant study, the little library, shelves, and midnight oil. In the Senate and the Bar, where earnestness was wanted, there was no reading.

The Rev. J. A. JAMES subscribed to everything Mr. Baines had uttered. If they would avoid notes—he meant his younger brethren—until they had reached the seventy-third year of their age and the fifty-second of their ministry, they might then have them with his approbation. But he did implore them to guard against the habit which he was sorry to say was creeping over our denomination.

The Rev. E. MELLOR, of Halifax, was much delighted with the paper of Mr. Hall. For his own part he would say frankly he could write and read a sermon much better than he could preach it. (Laughter.) He could see no difference between reading a sermon and committing one to memory—reading it with the introverted eye. Mr. James here stated, as an apology for his reading, failing memory. Now, it might so happen that there were some persons who never were strong. ("Hear, hear," and laughter.) Some of their best preachers had been men who used MS. The famous sermon of Jonathan Edwards was read from beginning to end. Dr. Harris was a far better preacher with MS. than without. To recur to the paper, what they wanted was earnestness. The conduct of many ministers in social life destroyed entirely the effect of their preaching. It was well in the pulpit that they should conceal all forms of reasoning. There was sometimes too much of the logical forms; and very frequently, in an elaborate attempt to prove a proposition, the people did not understand it. A preacher once having no subject on which to discourse extemporaneously, thought he could profitably spend an hour in proving the "being of a God;" and this he did to his own satisfaction, very elaborately. The chapel-keeper asked an old lady who regularly attended what she thought of the discourse. "Oh," said she, "it was very fine; but I am inclined to think there is a God after all he said." (Much laughter.) The old lady believed it before he began, and the sermon intended to confirm had weakened her faith; but having recovered her centre of gravity, she relapsed into her old belief. Mr. Spurgeon's name had not been mentioned that day in relation to this subject. He looked on him, take him for all in all—although there were many points which he did not like—as a glorious man. He might be coarse. He (Mr. Mellor) did not defend it. He might use forms of speech which they would not use. He did not defend them; but, take him all in all, he was the finest man God had sent into England for many a day. They may learn many lessons from him, and one was, to speak in their good old Saxon tongue, instead of in old Latin compounds. Saxon was the language of the heart, and, therefore, if they wanted to get at the hearts of the masses, they must use Saxon.

A proposal was mooted for adjourning the discussion, but the resolution was put and carried unanimously.

The Rev. JOHN STOUTON then read a paper on "The Pen, the Pulpit, and the Pulpit; or Tyndale, Hooper, and Whitefield." It was a very beautiful series of biographical sketches of those three eminent servants of God, all of whom belonged to the county of Gloucester, in which the meeting was held; and it was followed up by remarks, applying the lessons furnished by the characters to the circumstances of the ministry. The paper occupied nearly an hour and a-half in reading; and after it a resolution of warm thanks was moved by the Rev. GEORGE SMITH, seconded by the Rev. Dr. MORTON BROWN, and carried by acclamation.

In his remarks, Dr. MORTON BROWN mentioned briefly some interesting facts relative to the just deceased peer, Earl Fitzhardinge, to whom the Dr. has paid no less than seventy-five visits during his protracted illness. It appears that, thirteen years since, when Dr. Brown waited upon the noble lord on the subject of the bill for perpetuating the grant to Maynooth, he took an opportunity at the close of the interview, of saying—"I hope your lordship will excuse the liberty I am taking, but I feel constrained, as a minister of the gospel, to observe that you yourself have a soul to be saved or lost." Lord Fitzhardinge said, "Thank you, Dr. Brown; I should like at some time to converse with you on that subject." From that time began their friendship and correspondence, and he had witnessed the most important change in the earl's character. At his last visit, on Monday last, when the peer was dying, he said, in the hearing of his brother and Dr. Brown, "I had always thought religion was a melancholy thing, but I now find it is the only thing worth living for. Here am I, a poor penitent sinner, clinging to the cross of Christ."

This narrative produced a profound sensation in the large audience to which it was addressed.

The resolution was put and carried, and the meeting adjourned.

#### INDIA.

At the morning sitting of the Union on Thursday, after special prayer for India, Mr. MATHER, the Indian missionary, delivered a spirited and elaborate address on "The Aspect of Affairs and the Prospects of Christian Missions in India." Mr. Mather's essay exhibited a strong leaning towards the East India Company.

The following resolution was afterwards moved by S. MORLEY, Esq., seconded by the Rev. N. HALL, and carried:—

That this assembly would express its deep sorrow at the calamities which have fallen upon India, its Christian sympathy with the sufferers from the mutiny there, and with those in this country who have thereby been bereaved, with the earnest hope that God may overrule the events which have happened for the downfall of idolatry and the diffusion of Christian truth in the East; and further, it presents acknowledgments to the Rev. R. C. Mather for his valuable paper on India, with a request that he will allow it to be published with the minutes of the sessions.

A resolution, referring to part of the business of the preceding day, was then brought forward. It was moved by Rev. T. JAMES, seconded by Rev. R. ASHTON, and carried:—

That this assembly would respectfully recommend to the deacons and members of the smaller Congregational churches the earnest consideration of the best means by which they can provide for the more adequate support of the Christian ministry among themselves, and would especially invite the attention of the county associations forthwith to this important subject; and that, in the meantime, it be referred to the committee of the Union to take measures for holding a special conference of ministers and laymen in relation to this matter, at as early a period as possible. That a copy of this resolution be transmitted immediately to the secretaries and treasurers of the county associations throughout the kingdom.

It was arranged that the Autumnal meeting of next year should be held at Halifax.

The kindness of the Cheltenham friends was most cordially and gratefully acknowledged in a resolution moved by the Rev. G. SMITH, and seconded by the Rev. GEORGE WOOD, B.A.

The business of the session closed on Thursday night with a sermon by the Rev. J. A. James, who discoursed with much of his wonted power, and more than his wonted pathos, from the words, "The harvest truly is plenteous, but the labourers are few," making it his business to show the "close connexion of the Christian ministry with the accomplishment of God's purposes in the world." He adverted to the want of labour in the ministry, stating that the colleges of the denomination were only half filled. He next showed by what means a full supply of proper men were to be obtained. God alone could give them, and he would do so in answer to the prayer of his people. He next appealed, with great solemnity, to the pulpit to give up their sons to the ministry, and then appealed to professors of colleges to give the churches a succession of right men for the work of the harvest. He then addressed the assembled pastors on the greatness of their work; and, as the oldest pastor of the body, testified his own experience on certain vital points connected with the ministry, closing his discourse by a tribute to the Cheltenham people for their kindness.

The communion of the Lord's Supper was observed at the termination of Mr. James's sermon, when the lower part of the chapel was filled with participants, and the galleries crowded with spectators.

#### MEETING ON BRITISH MISSIONS.

On Tuesday evening week a crowded meeting was held in Winchcomb-street Church (Dr. M. Brown's) to promote the Societies for British Missions. The chair was occupied by EDWARD BAINES, Esq., who in the course of his speech said:—

He understood that no reports were to be read to the meeting. He would briefly state the position of the three societies. The first and oldest, though also the smallest of the three, was the Irish Evangelical Society. This society had 18 stations in Ireland, with 13 ministers and 9 Scripture-readers. Its income was about 2,300*l.*, and its expenditure rather less. They were the friends of the most perfect religious liberty, but they could not look at the gross superstition that prevailed in that priest-ridden country, without feeling it to be their duty boldly to oppose the errors of the Romish Church, and to maintain the cause of Gospel truth and primitive Christianity. The second society was the Home Missionary Society, whose object was to promote the evangelisation of the unenlightened parts of England, and the formation or assisting of churches in poor and rural districts, where they had not strength enough to stand without external aid. This society had 118 stations, in 36 counties, with 365 chapels or rooms, an aggregate of 30,000 adult hearers, and 13,400 Sunday-schoolers in 170 schools. It employed 50 missionaries, 4 students, and had 57 grantees, who were aided by 187 lay coadjutors. Many more churches had been assisted by this society, but they had become self-supporting, and were not now, therefore, in connection with it. This was the object of the society, to give its aid as long as it should be absolutely needed, but to leave the churches to stand alone as soon as they had the power. As one illustration of the good which had been done during the existence of the society, and in great part through its instrumentality, he might mention that in one district, the north of Devonshire, where forty years ago there were only 9 Congregational chapels, there were now 79; that the attendants had increased from 3,000 to 22,000, the Sabbath schools from 3 to 54, and the scholars from 400 to 1,800. The third organisation was the Colonial Missionary Society, which took us beyond our own shores, but not beyond the range of our fellow-countrymen. The overflowing population of England had diffused itself over the greatest colonial empire the world had ever seen. It was said that British North America alone covered one-ninth of the surface of the globe; besides which there were the vast tracts of Australia, and those of South Africa. Now these great regions were most thinly inhabited; and many of our people, who had gone into the forest, the field, or the mines,



were found without the ordinances of religion, and living in sad neglect of their highest interests. It was to provide ministers for these scattered people, and to form churches among them, that the Colonial Missionary Society was formed, and in very many cases where this had been done, the congregations were soon able to support their own ministrations. To show what had been done, in a great measure, by this society, he might state the number of Congregational churches existing in our principal colonies, nearly the whole of which had been formed within the last fifty years, and a great majority within the last twenty years. In the Canadas, the number of Congregational churches was 74; in the other provinces of British America, 13; in Australia and Van Diemen's Land, 75; and in South Africa, 6—making a total of 168 churches. (Hear, hear.) Thus the society had already done great things, yet still there was a vast field to be occupied; and the Rev. Mr. Poore, who had come from Australia for the purpose of obtaining additional labourers, would tell them how certain they would be of success if new churches were formed under really good ministers. The income of the Colonial Society during the last year was 6,148*l.*, but as 1,621*l.* of this was a special fund for the payment of a debt, the ordinary income could only be regarded as 4,527*l.* It was to be remembered that there was activity of error, as well as of truth. He believed the Roman Catholics had sent out a greater number of priests to Australia than any single Protestant denomination. Now was the seed-time of future empires of incalculable greatness; and according as they sowed the seeds of truth or error, so would they reap in the experience of future generations. (Hear, hear.)

The meeting was then successively addressed by the Rev. Mr. Batchelor, of Sheffield, on behalf of Home Missionary operations, the Rev. John L. Poore on behalf of the colonies, the Rev. George Smith on behalf of Ireland, and the Rev. Robert W. McAll, of Leicester, on behalf of the Chapel Building Society.

The Rev. Thomas James then moved, the Rev. Dr. Massie seconded, and the Rev. J. C. Gallaway supported the following resolution, which was carried unanimously:—

That this meeting regards with delighted and grateful interest the endeavours of the Home Missionary Society, in connexion with county association, to diffuse the Gospel in England and Wales; of the Irish Evangelical Society to fulfil the same blessed mission, amidst increasing tokens of the Divine favour, in Ireland; and of the greatly enlarging operations of the Colonial Missionary Society in our colonies, and commends these various institutions as the recognised organisations of the Congregational denomination, to the liberal support of the churches, especially in relation to the approaching October collections for British missions; while it rejoices in the valuable services rendered to the cause of Christ by the English Congregational Chapel Building Society, in the work of extending accommodation for Divine worship, and earnestly hopes that its committee will be cheered and encouraged by the continued liberality of the friends of Evangelical Congregational Nonconformity.

The meeting was concluded by a hymn, and prayer by the Rev. Dr. M. Brown.

#### THE BOARD OF EDUCATION.

On Wednesday evening a very crowded public meeting was held to hear an exposition of Congregational principles, and the advocacy of the claims of the Board of Education.

SAMUEL MORLEY, Esq., was called upon to preside. He commenced by giving an outline of Congregational principles, after which he went on to say:—

An inevitable result of individual responsibility was a loud call for sympathy with man as to man. The great want of the age was practical sympathy—(hear, hear)—we were living too much apart; the gulf between the classes was wider than he believed was just or safe. Now, one form of practical agency to which he attached great value, was lay agency, and he believed it would be a blessed thing for the country if Congregationalists were more thoroughly to manifest such principles. (Hear, hear.) One form of practical effort was education. The establishment of the Congregational Board of Education had resulted from a conviction that practical co-operation was necessary to the education of the people. The great feature on which the board worked was that the education of the child was a parental duty. That was the plain statement on which they based their proceedings, it being a further question whether the people should form the Government or the Government the people; that is to say, whether the influence which the Government might bring to bear on the people of the country for the education of their children was a wise and safe arrangement. The board felt no hesitation or doubt on that question, and took their stand upon this,—that the people would be equal to undertake the work of their education, providing they all sought to promote that great end. (Hear, hear.) To aid this conviction they had founded a normal establishment—Homerton College. 270 trained teachers, young men and women, had left that institution deeply impressed with the importance of the work they had undertaken. The most favourable accounts were received from them, and he believed no teachers in the country were superior to them. (Hear.) There were now forty-three teachers in the college, and 800 children in their schools. He would invite an inspection of the college and schools by their friends, and, moreover, would press upon them the vast importance of the work. Referring to the spread of education, the Chairman observed that he believed there had been now evinced such a conviction on the part of all classes of its great necessity, that it was impossible to estimate what would be its results in the course of another quarter of a century. He hoped they would aid the progress now making; it was essential they should not lose their hold on the young mind of England. By each one striving after the same end, they would soon cease to need Government action, and we should find the people doing that which belonged to the people alone. (Hear, hear.) The Chairman also made reference to the state of education in Prussia, Holland, India, and in America, and concluded by an appeal on behalf of the Educational Board.

The Rev. Dr. FERGUSON, of Ryde, moved the first resolution—

That a regard to the sacred interests of revealed truth, and a due consideration of the circumstances of the times in which we live, render it, in the opinion of this meeting, incumbent on the Congregational churches of this country to elucidate and en-

force, as they have opportunity, the peculiar principles embodied in our ecclesiastical polity, embracing, as they do, the complete sufficiency of the Sacred Scriptures, the unrestricted right of private judgment in matter of religion, and the spiritual nature of that Kingdom of which Our Lord and Saviour Jesus Christ is the glorious and only head.

J. W. PYE SMITH, Esq., mayor of Sheffield, seconded the resolution, which was agreed to.

The Rev. S. M'ALL moved:—

That the continued firm adherence of our pastors and churches to the great principles of evangelical Christianity, calls for devout expression of thankfulness to the Author of Grace and Truth, while this meeting cherishes the conviction and the hope that, in the future, as in the past, the Congregational denomination in England and Wales will be marked by its uncompromising attachment to the Gospel, and, by its prayerful endeavours in a dependence on the Divine and ever-blessed Spirit to aid in its widening diffusion at home and abroad.

The resolution was seconded by the Rev. J. AVELING, and carried.

The Rev. GEORGE SMITH moved:—

That this meeting, recognising the duty of the Congregational body to promote the religious and voluntary education of the people,—believing that the future prosperity of our churches depends much, under the Divine blessing, upon the religious training of the young by Christian teachers, and rejoicing in the educational establishment at Homerton as giving every facility for this work,—would respectfully urge on the ministers and members of our congregations to take with increasing earnestness their share in the important undertaking, with a view to diffuse the blessings of Scriptural education to the largest possible extent, intimately connected as it is, and must be, not only with our denominational vigour, but with the advancement of civil and religious freedom, and the national prosperity of our country.

Mr. EDWARD BAINES seconded the resolution, which was put and carried.

A vote of thanks to the Chairman terminated the proceedings.

#### THE BISHOP OF EXETER AGAIN.

The bishop, whom the *Western Times* of Saturday, facetiously entitled the "Wall Eyed" bishop, has decided in the case of St. Thomas's Burial Board that he will not consecrate without a wall somewhere. The old gentleman has set his heart on a wall and will have one somehow. By a quibble, worthy of, nay, unworthy of, the *Nisi Prius* Court, in which it is always assumed that he would have shone, he calls for a wall between the cemetery and the churchyard, and demands that the parishioners shall re-erect, an ugly wall which will shut out the cemetery from the parish church, and destroy "that holy feeling" which at Barnstaple this precious bishop pretended was always evoked in the minds of the living when the dead were brought to rest their last rest at the foot of the parish church. The cemetery is a continuation or extension of the churchyard; and because he cannot have the Dissenters walled out from the consecrated portion of the former, he now, to spite the parishioners, says that the church portion of the cemetery shall be walled off from the old churchyard! His pretence for this impudent requisition is this:—"The Act of Victoria, c. 128, requires, where parishes abandoned the churchyard for a new cemetery, that the old burying-ground should be maintained in decent order, and that the walls or other fences thereof shall be kept in decent repair." But surely it is not necessary, in the terms of the act itself, that the cemetery should be cut off from the burial-ground, for this purpose. The English are not barbarians. They do not defile the graves of their fathers, nor do they need the anxiety of this bishop to restrain them to a due reverence for the last resting-place of humanity. The churchyard being open to the cemetery will be a guarantee for its being decently preserved; and if any protection were needed for it, openness would prove the very best. What better fence can there be to it than that of the cemetery? We trust that those of our readers who conveniently can, will go to St. Thomas's and see what it is that the old gentleman is bawling for. In the meantime the people of St. Thomas's find that they can do very well without consecration, and the country is indebted to them for their faithfulness in withstanding the wicked pretensions of this aged disturber of the peace of Israel.

#### ANOTHER BISHOP.

Exeter is not the only city suffering from clerical intolerance, as the following narrative from the *Suffolk Chronicle* will prove. In the present instance, however, the bishop is not the sinner. We learn from the *Chronicle* that on the day of "Fast and Humiliation," Bishop Pelham was anxious that the various Christian ministers of the cathedral city should assemble as a body to consider whether it would be expedient for united prayer over the Indian Mutiny. To secure this object, his Lordship issued the following circular:—

The Bishop of Norwich requests the attendance of the clergy and Nonconformist ministers, together with the churchwardens or other lay officers of the churches and chapels of the city, at the palace, on Thursday next, at four o'clock, to consider how far it may be feasible or expedient to hold a special service in all the places of worship in the city, as an opportunity for united prayer and humiliation before God, in connexion with the present disastrous events in India.

We are sorry to say, says the *Church*, the laudable object of the diocesan was defeated. The Dissenting ministers, as did a few of the clergy, assembled. The great bulk of the latter, however, refused to comply. Not content with this, one of them, in the exuberance of his zeal, and the plenitude of Tractarian sophistry, published a highly objectionable anonymous letter, giving the "reason why." Thus, it seems, they insult both God and man. They refuse to meet ministers of other churches. Spiritual routine and formal ritualism must stand first—the worship of God afterwards. The calamity over which they were called to mourn, was a national one—the Being to whom their prayers were to be

addressed, the Father of all—but what of that? Priestly arrogance and a proud exclusiveness refused to succumb. They could only pray in a certain form, in a select company. It was of no significance that the bishop invited them. They cared as little for him as for the humiliation they were asked to confess. In feverish anxiety the circular was sent to the High Church journals. They served it up with characteristic sauce. This "recognition of schismatical communities" was palpable heresy. It was a "wanton scandal and offence to his (the bishop's) clergy." Large sounding words were employed—some of remonstrance, some of indignation—others of defiance. Cant and bigotry prevailed! The bishop had to yield! The great crime of meeting on common ground was not consummated.

#### BOOK HAWKING IN THE RURAL DISTRICTS.

The Bishop of Norwich presided on Saturday at a meeting held in the Assembly-rooms in that city, to receive the annual report of the Diocesan Society for Promoting Book Hawking in the Rural Districts. One of the secretaries read a very lengthy report from the committee, which stated that the county of Norfolk had been divided for the purposes of the association into four districts, in which five hawkers or colporteurs laboured among a population of 326,061. The sales had been:—In the north-eastern district 800 Bibles and Testaments, 1,100 Church services and Prayer-books, and 5,100 other books and tracts; in the south-eastern district 526 Bibles and Testaments, 870 Church services and Prayer-books, and 3,725 other books and tracts; in the north-western district 422 Bibles and Testaments, 389 Prayer-books and Church services, and 4,475 other books and tracts; in the south-western districts 744 Bibles and Testaments; 624 Prayer-books and Church services, and 4,584 other books and tracts, making a gross total of 23,379. The proceeds of the sales had been—in the north-eastern district 302*l.* 7*s.* 3*d.*; in the south-eastern district 219*l.* 0*s.* 5*d.*; in the north-western district 241*l.* 12*s.* 4*d.*; and in the south-western district 210*l.* 11*s.* 9*d.*; total 973*l.* 11*s.* 9*d.* A great many of the sales effected had been made with domestic servants and labourers.

A RARE CLERICAL PRIZE.—One of the best livings in the Church of England—the rectory of Stoke-upon-Trent, Staffordshire—has become vacant by the death of the Rev. J. W. Tomlinson. It is worth upwards of 3,000*l.* a year. There are only two livings in the Church which exceed this in annual value, viz., the rectory of Stanhope, Durham, worth 5,000*l.* a year, and the rectory of Doddington, Cambridgeshire, which is worth nearly 8,000*l.* a year.

THE NUMBER OF BISHOPS OF THE ESTABLISHED CHURCH in the colonies is now no fewer than thirty-seven. As soon as tranquillity is restored in India arrangements will be completed for the establishment of three new bishoprics there, one at Agra, for the North-West Provinces; one at Lahore, for the Punjab; and one at Palamcottah, for the mission province of Tinnevely. When these appointments are made the number will be forty.

MR. HORSMAN AND THE CHURCH.—Mr. Horsman, who is now free from the trammels of office, is spending some of his leisure time in inquiring into those abuses in connexion with the Church of England which, prior to his acceptance of the Chief Secretaryship of Ireland, he was in the habit year by year of successfully exposing in the House of Commons. The right hon. gentleman, it is said, will give notice, as soon as Parliament meets, of his intention to bring the subject before the house at the earliest possible opportunity, and will found a motion upon the facts he will then adduce.

#### Religious Intelligence.

BAPTIST COLLEGE, REGENT'S-PARK.—On Tuesday night the public annual meeting of the friends of this institution was held at the New College. The meeting was well attended, the report satisfactory, and the interest of the occasion much increased by the return of Dr. Dawes, from Canada, to take charge of the classical and Oriental department in the college. At the morning service an address was delivered by Dr. James Hamilton to the students, which occupied nearly an hour, with great interest to all present.

TORRINGTON.—NEW INDEPENDENT CHAPEL.—The foundation-stone of a new Independent chapel was laid at Torrington, Devonshire, on Thursday. It is to be called Howe Chapel, in memory of the learned and ever-to-be-revered John Howe, who, in the memorable year 1662 was ejected from the parish church of that town, and thenceforth became one of the most conspicuous amongst the founders of English Nonconformity. The Independents of Torrington have long been in need of a larger and more commodious place of worship, and, after continued and successful exertion, the power of the voluntary principle in religious matters has been again shown in the contribution of the large sum of 1,000*l.* for the erection of a new chapel. The services at the laying of the foundation-stone were very interesting. A large assemblage of people, including many ladies, was gathered on the occasion; and after singing, and the reading an appropriate portion of Scripture, the Rev. James Buckpitt, minister of the place, read a statement of the circumstances under which the chapel was to be erected, and this was deposited in the foundation-stone, which was then laid in due form by W. D. Wills, Esq., of Bristol. Mr. Wills having briefly addressed the assembly, the Rev. W. Slater, of Barn-



staple, invoked the Divine blessing, and the proceedings so far terminated. In the evening a public tea-meeting was held, under shelter of the New Market, where the tables were occupied by about 300 persons. The further proceedings were conducted in the old chapel, the chair being occupied by Mr. Wills. After devotional exercises, and a short introductory address from the chairman, the Rev. James Buckpitt read an interesting statement, which, after recapitulating the leading events in John Howe's life, went on to give a sketch of the Independent cause in Torrington. The Rev. W. Slater, of Barnstaple, and the Rev. J. Whitting, of Bideford, spoke at some length on the topics suggested by the "House of God" that was about to be erected. The Rev. Mr. Hepwood, of Appledore, concluded the service with prayer. By the kind permission of the Mayor and Corporation, the Independents will worship on the Sundays, when their old chapel is pulled down, in the Town Hall, until the new chapel is completed.

**THE VOLUNTARY PRINCIPLE IN IRELAND.**—A series of services have just been held by the Congregationalists of Kingstown, in connexion with the twentieth anniversary of the life and labours of their pastor in Ireland. The closing meeting, which was a *soirée*, is thus described by the *Dublin Daily Express*:—

On Friday evening last the Rev. J. Denham Smith entertained the members of his church and other friends in the school-house adjoining the Independent Chapel, Kingstown, to celebrate the twentieth anniversary of his life and labours in Ireland. The school-room, which was very tastefully ornamented, was crowded with ladies and gentlemen. After tea and some delightful singing, Mr. Smith read an interesting statement, giving an account of his labours in Ireland since he arrived in this city, a mere youth, twenty years ago. The first portion of the period was spent in preparing as a student for the ministry; the second in labouring as a missionary throughout Ireland; the third as pastor of the Independent church in Newry; and last, since 1849, in Kingstown, where he formed the first Congregational church, and erected an elegant chapel and other buildings, which cost 4,000*l.*, of which 150*l.* remains a debt to be paid. The chapel is crowded, the schools are prosperous, and the popularity which attended Mr. Smith through the whole of his successful career in Ireland does not seem to be at all abated. Mr. Smith is one of the very few men who combine tact and perseverance with constitutional ardour, a brilliant fancy with sober judgment, fertility of thought and fluency of language with steady industry and systematic labour. Among those who spoke on the occasion were the Rev. Dr. Urwick, the Rev. Mr. Hands, the Rev. Mr. Manly, Timothy Turner, R. N. Matheson, and Henry Leechman, Esqs. All were warm in their congratulations and good wishes for the future prosperity and happiness of the rev. host and his family, and expressed a hope that there might be frequent returns of such a pleasant reunion.

**ATHERSTONE, WARWICKSHIRE.**—On Wednesday last the Wesleyans, and the Independents belonging to the New Independent Chapel, Colleshill-street, held united services. The Rev. E. Hirst, Wesleyan minister, preached in the above-named chapel in the morning, taking for his text Jonah iii. 10. In the evening the Rev. James Read, minister of the New Independent Chapel, preached in the Wesleyan Chapel, from Amos iii. latter part of the 6th verse. After the service in the Wesleyan Chapel, a collection was made in aid of the Relief Fund. On the previous Sunday two sermons were preached by Mr. Read in his own chapel, from Psalm lxxiv. 20, and Luke xiii. 6-9, in behalf of the same object, the collections amounting to 6*l.* 0*s.* 10*d.*

**HALIFAX—SUNDAY LECTURES TO THE WORKING CLASSES.**—The Rev. W. Walters commenced his usual winter course of Sunday afternoon lectures to the working classes of Halifax last Sunday week; when he took for his subject "The Indian Mutiny." Last Sabbath the subject was "The Good Time Coming." On both occasions the large hall in which Mr. Walters lectures was filled throughout by attentive and interested audiences. The previous courses of these lectures were instrumental of great good, and there is every reason to believe that the present series will be made a blessing.

**THE SUNDAY EVENING SERVICES** at Exeter Hall will be resumed next month. It is said that the first of the series of twelve sermons will be preached by the Bishop of London.

**BALDOCK, HERTS.**—The Rev. J. Richards, of Deal, Kent, has received a cordial and unanimous invitation from the members of the Congregational Church in this place to become their pastor, and proposes entering upon his duties on the first Sabbath in November.

**MR. J. SHERIDAN KNOWLES** preached a sermon in Duke-street Presbyterian Church, Glasgow, on Sabbath evening week, in behalf of the Sabbath schools. The discourse, says the *Glasgow Commonwealth*, was plain, practical, and earnest.

**THE REV. J. KEED**, of Chatteris, having accepted the unanimous invitation of the Baptist church meeting in Zion Chapel, East-road, Cambridge, to become its pastor, will enter upon his stated labours there Lord's day, November 15th.

**THE REV. ISAAC NEW**, of Birmingham (previously of Salisbury, and formerly of Arnesby), a minister of much ability, and of high as well as long standing in the Baptist body, has laudably consented to forego the advantages of home, and all the pleasures of old associations, in order to take the pastoral charge of a Baptist church, at Melbourne, Victoria.—*Local Paper.*

**THE MANCHESTER FREE-TRADE HALL** is engaged for a series of evening services during the month of November, the preacher being the Rev. Arthur Mursell, whose Sunday afternoon lectures at the

People's Institute at Heyrod-street have attracted large audiences of working men.—*Manchester Examiner.*

## Correspondence.

### OUR DUTY TO INDIA.

To the Editor of the Nonconformist.

SIR,—In your article on the 6th instant, you propound the question, "What shall we do?" and suggest some very appropriate courses of action with reference to India. It is certainly the fact that as citizens we have failed in our duty towards our neighbours in India, by not exercising our rights and discharging our duties as citizens and fellow-subjects towards them. It has probably been more the consequence of ignorance than a deliberate dereliction of our duty. Very few have had the opportunity of obtaining much information about India from authentic sources, and if you would suggest whence the needful reliable information can be obtained, you would confer a benefit upon, and oblige others besides your

CORRESPONDENT.

London, October 15.

## THE INDIAN MUTINIES.

The letters and papers of the last overland mail came to hand on Friday. The dates are from Calcutta to the 10th, from Madras to the 15th, and from Bombay to the 17th of September. The news substantially confirms the full summary of the Secretary to the Indian Government given in our last, besides giving necessary details. The *Times* Bombay correspondent thus cheerfully sums up the general aspect of affairs:—

I think the violence of the hurricane is spent. It is getting lighter to windward, and ever and again one catches glimpses of the blue as the sand drives overhead; not that our chief anxieties have ceased to oppress us, for we do not yet know that Delhi is taken, or that Lucknow is relieved. But we entertain a feeling of confident assurance in the one case, and in the other of, as we believe, well-grounded hope that within a few days previous to this on which I am writing each of these earnestly-desired ends has been attained. The exciting festival of the Mohurrum has passed over without turbulence, not merely in Calcutta and in Bombay, but also in Madras, with its ill-affected Mussulman suburb of Triplicane and in Hyderabad with its Mogul traditions, its fierce, unscrupulous nobles, and its Arab soldiery. Throughout the army of this presidency no further outbreak has taken place, and, though I think we may still have losses in regiments particularly exposed to temptation by their position on the frontier, any general disaffection will, I trust and believe, be prevented by the exhibition of English troops, which we are now, or shall immediately be able to make in quarters where the temper of the Sepoys or of the people may appear unsatisfactory.

First, with regard to Lucknow we have ample confirmation of the reported ability of the garrison to hold out. A letter received in Bombay from Sir James Outram, at Allahabad, and seen by the *Times* correspondent, states it to be the confident opinion both of Sir James and of General Havelock, with whom at Cawnpore Sir James was in constant communication by the river, Lucknow would be able to hold out till relieved. Writing on the 31st of August, General Havelock reports that his latest accounts represent the beleaguered party as safe and in good spirits. *There would be opposition to the march of the relieving army*, wrote Havelock, but all would be well "if we take lots of heavy guns with us." One of the Bombay papers, however, says:—"The rebels have assembled on the Oude side of the river, opposite to the British camp, in great numbers, and have thrown up a battery."

Now Outram, as I have said, got to Allahabad on the 2nd. He would have probably been there sooner, but delay seems to have occurred somewhere—perhaps from the necessity under which he lay of visiting each of the river stations of the Dinapore division, endangered by General Lloyd's culpable mismanagement—but partly, also, I believe, from the fact of an advance upon Lucknow by the River Gogra and Fyzabad being at one time contemplated by him, though afterwards abandoned as impracticable. However, on the 9th he expected to reach Cawnpore. He had with him about 1,500 Europeans, consisting of the 5th Fusiliers and the 90th, and a strong company of Royal Artillery. This reinforcement would raise Havelock's force to at least 2,000 Europeans. Of guns, light and heavy, there were abundance; of cavalry, unfortunately, only about forty men; and the volunteers from the infantry. Havelock had made, or was making, full preparations for crossing the Ganges directly he was reinforced, and for carrying the intrenchment which the enemy were observed to have thrown upon the further bank. I must not omit to mention that Outram had sent word to Havelock that he should accompany him in his civil capacity only (you will remember he was Chief Commissioner of Oude when sent to command the army in Persia, and that the lamented Sir Henry Lawrence was acting for him). Not for an instant could he think of depriving his brother in arms of the glory of relieving the garrison, and of completing the work which he had so nobly begun.

According to a despatch from General Neill, dated Cawnpore, September 3, the garrison was in good health and all right, having driven mines under a house near the walls from which much annoyance was experienced by the enemy's sharpshooters, between 100 and 200 of whom had been blown up. The garrison sallied out, and spiked one of the enemy's large guns. It was also said that the besiegers are leaving for their

homes. The Gwalior troops remained quiet, and were not expected to move for sometime if at all. A latter report from the general is as follows:—

News from Lucknow of the 2nd September—Residency Guard all right, enemy's two heavy guns disabled, and they can neither fire nor move them.

They had secured a number of bullocks and brought them into their intrenchments. The garrison consisted of about 500 men, of whom 150 were in hospital; there were also about 300 women and children, who had gone through all the dangers and hardships of the siege, certain (for the fate of the Cawnpore garrison had reached them) of a cruel death if compelled by famine or any other cause to surrender. General Outram, with 1,300 men of the 5th Fusiliers and 70th, was at Allahabad on the 1st instant; they were expected at Cawnpore on the 11th. There they would find General Havelock with 1,100 men and twenty guns, some of them of large calibre. The generals hoped to relieve Lucknow by the 9th. The inactivity of the Gwalior and Oude insurgents is attributed to the difficulty in crossing the Ganges and other rivers now greatly swollen by the rains.

Descending the Ganges to Allahabad, we find that station still held by details of the 64th, 78th, 84th, and 1st Madras Fusiliers, in number about 400. They would be forwarded on to Cawnpore as soon as Captain Peel and his Naval Brigade from the *Shannon* and *Pearl* arrived. Major Eyre's battery and a portion of the 5th Fusiliers reached Allahabad on the 4th instant, and proceeded on for Cawnpore the same night.

The province of Behar, and the districts around the cities of Benares, Patna, and Mirzapore, were still in an unsettled state, but in all of them the Mohurrum passed without any decided manifestation of insurrection. Benares was safe. Patna, too, had continued quiet, owing to the exertions of Mr. William Taylor.

We have a lamentable account from Dinapore of European atrocities. This is the story:—

At Dinapore a party of the Queen's 10th broke out at night, and bayoneted in their beds eleven Sepoys—a portion of those who had remained faithful to their salt—and two women; there is no doubt they would have murdered the whole of them, but the shrieks and groans of their victims raised an alarm, and the butchery was stopped. An inquiry into the matter has ended very unsatisfactorily. In a general order, General Outram has declared it certain that the murderers were of the 10th; but the evidence as to the actual parties was so unsatisfactory that no one has been convicted; the stigma, therefore, of this atrocious proceeding must, observes the general, attach to the whole corps. He has sent the whole of the proceedings down to the Commander-in-Chief, and in the mean time has subjected the regiment to hourly roll-calls.

Nor is this all. Murders are frequent in the camp before Delhi. At Mhow a party of European artillerymen have plundered the treasury, and committed other atrocities of which we have not the details. The executions in various parts of the country have been so indiscriminate that the Governor-General in Council has issued a minute putting a check upon them, and prescribing a certain course of proceeding, with the view to the protection of innocent lives, and fitting punishment for such offenders as may not have deserved death.

After the defeat of Kour Singh at Jugdispore, noticed in our last number, the Sepoys broke up into separate bodies, one remaining with him; the rest, or perhaps the whole, advancing north-westward, as if in the hope of reaching Delhi, had, when last heard of, passed to the south of Mirzapore, and crossed the Tonse, a tributary of the Jumna. A column from Raneegunge, consisting of the 53rd Foot and Madras regiments, which had come to that point by rail from Calcutta, began to move up the Grand Trunk Road on the 27th of August, and would do much to tranquillise the country.

On the other side of the Ganges to Dinapore a station has been abandoned, needlessly, as some think, to the enemy. This is Goruckpore, the proximity of which to Oude and the uncertain temper of the Sepoys had long rendered it precarious. The Goorkhas lent by Nepaul arrived there 3,000 strong. They were ordered on to Azimghur, and, availing themselves of the escort, the collector and all the European residents of the station, carrying the treasure and their movables, quitted Goruckpore. Over came a fellow from Oude at once, and took possession of it, hoisting the green flag as Subahdar of his Majesty the King of Oude. 1,000 of the Goorkhas remained at Azimghur. The rest went on to Jaunpore and to Benares with the Goruckpore treasure.

The news from Calcutta is very satisfactory. The Mohurrum passed without even the usual small breaches of the peace. This extreme quiet was, no doubt, owing to the very complete arrangements made for its preservation.

I believe (writes the *Daily News* correspondent) there



has been a persistent attempt on the part of a great many people to create and keep alive a panic at the presidency, with no other view than to augment the alarm at home, speculating upon this being fatal to the Government, and so helping on radical changes.

The *Bombay Times* speaks of the greater energy infused into the proceedings of the executive since the arrival of Sir Colin Campbell, who had had an attack of intermittent fever. The *Englishman* reports his "convalescence." Lord Elgin has left without any troops, but the above-named paper says:—

We have been asked whether it is really proposed to send the 70th Bengal regiment to China. We cannot answer this question, but if it is to be done, the sooner the better, as it is possible, if retained here much longer, they may make a bolt, and find a *dépot* of arms ready for them not far from the river.

No less than six attempts had been made during September, to throw the night trains to Raneegunge off the rails; the Government had issued a proclamation proposing Sunday, October 4th, as a day of humiliation and prayer. The Queen of Oude had written a petition to the Government of India, requesting the liberation of her husband. His health was giving way. There were rumours of disturbances at Gya. Letters from Hazareebaugh mentioned everything to be safe there. Another ugly report is that a force was about to be sent to Assam, in consequence of some apprehensions entertained by the authorities there.

We return to the Upper Provinces, from which the report is generally cheering.

The Hindoos and Mohammedans have come to logger-heads in Rohilkund. Chowdree Brijonath Ram has withdrawn with all his faction, because a cow was killed at his dallasun. The force sent against Nynce Tal by Khan Bahadur Khan, has dissipated in consequence of a fight between the two religions at the Eed. The Hindoos at Bijour have expelled the Pathans whose domination became intolerable.

From Delhi we receive cheering intelligence. The insurgents had commenced fighting amongst themselves, and the King had transmitted a secret message to Mr. Colvin, offering to give in, provided he was replaced in the position he occupied before the revolt. Our army occupied an unassailable position before Delhi, and had been largely reinforced by the movable column, consisting of her Majesty's 52nd, and a wing of the 61st, with some Sikh corps, under Brigadier-General Nicholson, a young soldier, but one marked out for distinctions.

General Nicholson, with about 2,000 men and sixteen guns, marched on the 25th of August in the direction of Nujffghur to meet a body of the enemy moving on that place, who were evidently bent on intercepting the siege train by a flank march on Sonapat. On the following day the rebels were defeated, after a short encounter, in which they lost thirteen guns, besides their camp baggage. The loss in General Nicholson's brigade was seventeen killed and wounded, including Lieutenant Lunaden, of the 68th Native Infantry, who was killed. Lieut. Gabbett, of her Majesty's 61st Foot, died of his wounds; and Lieutenant Elkington, 61st, and Dr. Ireland, were both dangerously wounded. On the same day the mutineers in the city, thinking that most of our troops had gone after their detachment, made an attack on the camp, but it produced no impression, and was repulsed with heavy loss.

After their departure at Nujffghur the mutineers were much disheartened. Our troops were preparing for active operations on the arrival of the siege train which was on its way to the camp, and were delighted at the prospect of doing something. On this subject the *Times*' correspondent says:—

Our information is scanty here, but it is clear that the engineer officers were availing themselves to the utmost of the natural features of the ground, so as to make up as far as possible for the absence of regular approaches against the place. Batteries, too, are being erected for the heavy guns about 900 yards from the Morée Bastion, and all in camp were in high spirits at the prospect of offensive operations.

The same writer states that the siege train expected on the 3rd consisted of thirty-two pieces, 24-pounder guns and 10-in. mortars and howitzers.

By the time the expected reinforcements from the Punjab reached the camp, the effective strength of the army would be 11,000. The assault was expected to take place between the 7th and 15th of this month. Many letters from the camp speak sanguinely of a date as early as the former of these days, but none postpone it beyond the latter.

On the whole, then, I cannot doubt that my next letter will convey to you the news that Delhi is at last in our possession. If the enemy make any stand at all, we must expect that our loss will be very considerable; but the slaughter of the mutineers will be terrific, for, as may be supposed, the troops are in a high state of exasperation, and it will be found no easy matter to control them when they are let loose upon the vast and populous city. Meanwhile in the city, if the stories we hear are correct, all was doubt, irresolution, and dismay. Dissensions and recriminations between the unsuccessful leaders, and constant desertions among their cowed followers—such are the conditions under which the rebel army was about to meet the final assault.

In the immediate neighbourhood of the capital of the revolt things were looking favourable enough. The Meerut district was tranquil, and the road to Delhi as free and open as it was before the 10th of May. The Hurriannah district, with its principal towns of Hansi, Hissar, and Sirsa, was still held

by Van Cortlandt's force, which was steadily engaged in pacifying it.

At Hissar, in the province of Rohilkund, the rebels had been defeated in their designs. A body of upwards of 2,000 men, horse and foot, attempted to surprise the gates of the town on the 19th of August; but Lieutenant Mildmay, assistant political agent, who received a timely warning, met the assailants with some loyal troops, and totally routed and pursued them, after killing 300 of their number.

The Punjab continued quiet, although several outbreaks have occurred at isolated stations, which have been promptly suppressed by the firmness of the military authorities. On the 28th of August the disarmed 51st broke out at Peshawur. On the following day General Cotton reported to Lahore that out of 871 men 785 were "accounted for," and that the remainder were being brought in by twos and threes by the villagers and the police. At Umballah portions of the 5th and 60th broke away, but were pursued, and 130 of them slain. At Ferozepore, of the 10th Light Cavalry, 100 mutinied on the 19th of August. They murdered Mr. Nelson, their veterinary surgeon, attempted to possess themselves of the guns of Captain Woodcock's battery, seriously wounding a gunner, and had captured and made off with many of the horses before they could be interfered with. But the few men of the 61st left at the station and the Bombay Fusiliers attacked them with savage energy, and their treason was bloodily expiated.

Sir John Lawrence had been of late chiefly at Lahore; but on the 24th of August he reviewed at Jullundur the contingent of Sikhs furnished by Gholab Singh's successor, Rungbeer Singh. They were about 2,500 strong, chiefly infantry, with a troop of horse artillery and twenty-four zeimbooruks or light swivel guns, all excellently dressed and equipped. Sir John after the review called the officers to the front, and addressed to them a manly and sensible speech.

In Agra, at the latest dates, all was well. Closely packed as our countrymen and countrywomen must be in the fort, they appear to be in excellent heart, and to be finding amusement for themselves, under difficulties, with a spirit not unworthy of their country. The *Times*' Bombay correspondent writes:—

Such, indeed, was at one time the exuberance of their mirth, that it was found necessary to promulgate a general order condemnatory of singing and playing of flutes and corneopans—an order, the carrying out of which is not unhappily conceived in a couple of stanzas printed in the *Mofussilite* (now published within the fort), which I could give you but that my business lies with graver matters—lies, for instance, with the fight between Hattrass and Allyghur, on the 24th August, when—musical and martial like Volker, of the *Nibelungen Lied*—a detachment of regulars and volunteers from the Fort of Agra, under Major Montgomery, encountered a strong body of the insurgents of the Doab, posted in a large enclosed garden, known by the name of one Maun Singh. The skirmish was short but decisive, and the enemy were driven back to Allyghur, which, it is said, they proceeded to evacuate, with the loss of 200 or upwards of their number. Montgomery fell back to Hattrass, satisfied with his success, and wisely declining to make a further advance with his little force. His loss was slight—five killed, including Ensign Marsh, of the late 16th Grenadiers, and Mr. Tandy, indigo planter and volunteer. His opponents for the most part were fanatical Mussulmans from Allyghur and the district, but a body of cavalry engaged is supposed to have been once in our service.

The following item of news from Central India in the *Madras Athenaeum* is important if true:—

We have learnt by electric telegraph from Bombay that there was a revolution at Gwalior on the 25th of August. The troops rose against Sindiah, deposed him, and placed a descendant of "Simoor" on the Musnud. It is likewise stated that the Bhupul contingent has mutinied, and deposed the Begum, but we are unable to vouch for the accuracy of this latter report.

The Mohurram festival passed over, throughout the Presidency of Madras in the most perfect quiet. A less noisy celebration of it has never been known in Madras. The *Daily News*' correspondent affords convincing proof of the tranquillity of the Presidency:—"There is perhaps no quieter part than the dominions of the Nizam, where you may go from one end to the other, and meet with not only no insults, but constant civility.

The news from Bombay is not so satisfactory. The troops of that Presidency were in a feverish state. The 27th Regt. of Native Infantry had been disarmed, and so had the 17th and the 12th; the latter being the regiment that formed the second step of the echelon at Meanee and Duppa—her Majesty's 22nd being the first. It would appear that one-half of the Bombay army consists of Hindostani men from Oude. The whole of the Joudpore Legion (1,200 strong), horse, foot, and artillery, have gone. Imprisoning, but offering no violence to Lieutenant Conolly, their commanding officer, they left Erinpore, and with two guns started on the road to Ajmeer and Nusseerabad. Colonel Lawrence was at the former station with the Bombay troops, from the latter

having moved up there at the time of the Mohurram. He advanced to Benaar, in Marwar, to cover Ajmeer; but the enemy fell off the road to a walled village, forming a very defensible position, where Lawrence, who has but very few Europeans, and has mutinous and disarmed Sepeys of the 12th on his hands, cannot attack them. Affairs have begun to assume a most serious aspect at Neemuch, and the men of the 2nd Light Cavalry can hardly be relied upon. In Guzerat the mutiny of the Joudpore Legion had caused some uneasiness. Respecting the European reinforcement, the *Times*' correspondent says:—

The 89th Regiment has arrived from the Cape, and was at once despatched to the northern division. Sir George Grey met the demand made upon him by Lord Elphinstone in a spirit not less patriotic and English than that evinced by Sir James Higinson at the Mauritius. He immediately sent off the 89th and followed them up with the 95th, who are now hourly expected. Moreover, he sent word that he would, if possible, despatch a third regiment to Calcutta, and of his own accord he directed the 23rd and 98th, when they touched at the Cape, to steer their course not for Hong Kong, whither they were bound, but for the Hooghly. To Calcutta also he sent about 200 artillery, with fifty or sixty horses (most valuable in this country just now), and 60,000*l.* in money. Both he and the Governor of the Mauritius have deserved well of their country. Almost as I write is signalled the company's frigate *Assaye* from that island with the left wing of the 4th on board. When the 95th arrive they will be sent up at once to Kurrahee.

#### THE CAWNPORE MASSACRE.

Of the appalling massacre at Cawnpore we have received further and fuller accounts in the statements of Lieutenant Delafosse, of the 53rd, one of the two officers who escaped by swimming out of the boat that was brought on shore and captured after the others had been sunk; of an ayah in the employ of a Mrs. Greenway, one of the sufferers; and of Myoor Towares, a faithful Sepoy of the 1st Native Infantry, who suffered for his fidelity by imprisonment. According to the account given by the latter, General Wheeler was not dead when the party surrendered to Nana Sahib, but was alive though wounded, and was in the boat which was captured. The party thus taken consisted, he says, of fifty sahibs, twenty-five men-sahibs, and four children. The sahibs were all shot by order of the Nana. The poor women threw their arms around their husbands and begged to be allowed to die with them, but the Sepoys, by the Nana's command, dragged them away. The chaplain asked for time to read a prayer aloud, and the request was granted. Then the word was given, and the two companies of Sepoys drawn up for the purpose fired. "One sahib rolled one way and one another, but they were not dead, only wounded; so they went on and finished them with swords." The women and children, together with a number more, who had either been taken out of this party or other boats, or who had never been permitted to embark with the men, were then, to the number in all of 122, imprisoned in what had been the civil hospital, when the deponent himself, then in custody, by order of the Nana as (what he really was) a spy and friend of the English, had the opportunity of seeing and speaking to them. Of the fate that befel them when the miscreant saw himself forced to abandon Cawnpore to his victorious enemy, Havelock, he merely tells us what we knew before—that all were ruthlessly slaughtered. But in answer to the question, "Were the women dishonoured?" he replies in the negative, with the exception of one young lady whom he distinctly specifies, and of whom both he and the ayah assert that previous to her death she revenged herself by destroying the ruffian who had outraged her, or who perhaps had only destined her for outrage.

#### EXTRACTS FROM LETTERS.

A LOYAL SEPOY.—A subahdar of the 2nd Bombay Grenadiers was staying on leave in his native village, situate in these parts [near Banda, in the Allahabad district], and had been beating up for recruits at Banda itself, when he was forced to withdraw by the mutiny of the Bengalees at the station. He was an unwilling but a helpless witness of more than one murder or group of murders. But presently a time came when he was able to render something more than a passive sympathy for the hunted English. He heard something which led him to believe that a European was hiding in the neighbourhood. He cautiously went about till he found him, relieved his distressed condition, fed and disguised him, and finally succeeded in delivering safely at one of Havelock's outposts Ensign Browne, of the late 56th Native Infantry. For this act of loyalty and good faith, executed, be it remembered, by a man of the same kith and kin as the mutineers, and in the very midst, so to speak, of them, the subahdar has already received from this Government a gold watch and 1,000*l.*, and has been recommended for the Order of British India.—*Times*' Bombay Letter.

TRIPLICANE THE MUSSULMAN QUARTER OF MADRAS.—I have seen many disgusting places in my wanderings in different parts of the world—at one time I had a passion for visiting the haunts of misery and disease in Cockneyland—but never in my life did I see such an aggregation of filth, stench, sloth, wretchedness, and degrading dissipation, as in that village, which is the southern boundary of our Governor's premises, Triplicane. Taking a ride through Triplicane, you constantly see little knots of three or four sitting in front of the dwellings, and chattering away in utter indifference to the abominable miasma steaming up just under their noses. The office of the patrols who have to traverse this village at night is not a very enviable one. The graveyard of the Mohammedans is close to Triplicane. Imagine the



most horribly overcrowded burial-ground in the metropolis, and you will have an idea of something still ten times more wholesome than this den of contagion. By the way, though we call Triplicane a village, it contains a population little short of 100,000 souls. Such is the wretched abode of the still more wretched population, which for the last two months has been the source of the most painful apprehensions to the Christian inhabitants of Madras.—*Letter from Madras.*

**OUR TRUSTED SERVANTS.**—The blackest treachery has been displayed by our own trusted servants. The *co-distant* King of Bareilly is a fellow who enjoyed a double pension from us. The Dewan (or prime minister) of the Nawab of Feruckabad was a deputy collector under our Government. No creature of the rebellion has been more cruel or sanguinary than he. Had Delhi been taken in the beginning of June, we should have been spared the massacres of Futtighur and Cawnpore. But the Nana Sahib, like his friend, Koor Singh, of Shahabad, evidently believed our rule was at an end; and, by-the-bye, Koor Singh's case reveals a very striking circumstance, namely, that a simple bribe is sufficient to induce Sepoys to revolt. The one offered by him, and accepted by the Sepoys of Dinapore, was five lacs, or 50,000*l.* Then we have the Rajah of Purnea rebelling against us; and we see the deposition of Scindia, and a pretender put upon his throne by his exasperated army, because that truly gallant prince was faithful to the British. The infamous conduct of the *Telchiders* near Agra—men who were also in our confidential employ—has likewise to be recorded; and we understand the villagers in all parts of the disturbed districts are daily becoming more hostile to us. On the other hand, we must not fail to notice the loyalty of the Rajah of Rampore, who is protecting some Europeans from the Nawab of Feruckabad; the fidelity of the Rajah of Urikela; and the good conduct of the people of Hazara, who, though Mussulmans, have arrested many of their rebel co-religionists, and delivered them up to our authorities. The Rajah of Nepal has behaved excellently; so has the Rajah of Cashmere. While several thousand Goorkhas are about to cross the Gogra on their way to relieve Lucknow, 3,000 Sikhs and six guns are at Ludhiana, on their road to our assistance at Delhi.—*Letter in the Daily News.*

#### MISCELLANEOUS.

The *Madras Athenæum* gives the following as the proportions which the different castes bear to each other in the three armies of Bengal, Madras, and Bombay:—

Infantry.	Bengal.	Madras.	Bombay.
Christians ...	1,118	1,050	252
Mohammedans ...	12,699	15,790	1,920
Brahmins ...	26,983	2,037	6,928
Rajpoots ...	27,335	—	—
Hindoes of an inferior description ...	15,701	—	—
Sikhs ...	50	—	—
Telunges (Gentoo) ...	—	16,590	138
Tamil ...	—	4,792	5
Other castes ...	—	1,805	8,646
Indo-Britons ...	—	1,075	12
Mahrattas ...	—	452	8,037
Grand total ...	83,946	44,191	25,938

The superior distribution of castes in the Madras army thus becomes evident. At least five-sixths of the Madras volunteers are Eurasians—East Indians—half-castes—who form a mixed race, being descendants of native mothers and European fathers. The military display they make upon parade is stated to be highly creditable, considering the shortness of the time they have been under drill.

A letter from Benares of the 31st ultimo says that 4,000 Goorkhas, accompanied by the officers of the 25th and 37th Native Infantry, and of the late Dinapore regiments, are going to Lucknow *via* Fyzabad. [So there is to be an expedition in this direction after all.]

Sir Colin Campbell, it was believed, would leave for the north-west in about a month, and, taking up Havelock's force, open direct communications with Delhi.

Letters from Benares, dated the 29th ultimo, state "that the station is so tranquil and such a great degree of order has been restored, that several ladies who had made up their minds to leave had now resolved to remain, and that there was some talk of sending on the Europeans there to assist at Lucknow."

Intelligence from Kurrachee states that in the course of a month or six weeks, four powerful steamers would be available for the navigation of the Indus.

One wish (says the *Hurkaru*) pervades India, superior to every other—that Lord Ellenborough will be sent out armed with supreme power.

The past fortnight (says the same journal) has been one of almost unequalled pressure in the money market, the Bank of Bengal having refused to discount Court of Directors' bills with more than sixty days to run, or to make and renew loans upon Government paper to the other banks. The immediate cause of these steps is believed to be the crippled position the Bank Directors find themselves in by having advanced to a large extent upon Company's paper, without reserving a sufficient margin, to speculators and others who have left the bank in the lurch with the paper, not being able to take up the loans or to pay the difference between what it is really worth and the amount advanced upon it by the bank.

The returns of admissions to the Crystal Palace for six days ending Friday, October 16th, including season-ticket-holders, were 12,596.

#### THE MOHAMMEDAN FESTIVAL OF MOHURRIM.

We condense the following romantic narrative of the great festival which has just been kept through our Eastern Empire from Mr. Knighton's "Private Life of an Eastern King":—

The month of Mohurrim—one of the Arabic months—is the anniversary of the death of two early leaders of "the faithful," near relatives of Mohammed himself, Hassan and Hosein, and is observed by more than one-half of the Mohammedan population of India, including the court of Lucknow, as a period of deep humiliation and sorrowful remembrance. By more than one-half of the Mohammedan population, because, as every one knows now-a-days, "the faithful" are divided into two great sects, the Sheahs and the Soonnies, who feel towards each other, in a religious point of view, much as fanatical Protestants and Roman Catholics mutually do. The Turks are Soonnies, the Persians Sheahs—generally speaking, indeed, the western Mussulmans, from the Euphrates to the Atlantic, are Soonnies; the eastern, from the Euphrates to Java, are Sheahs.

The Mohurrim, as the festival is called, scarcely ever passes over in India without contests between the two great parties,—between those who regard the deaths of Hassan and Hosein as barbarous murders on the one side, that is the Sheahs, and those who, on the other, look upon them as having been usurpers, and lawfully put to death by the true head of "the faithful"—the reigning caliph. These latter are the Soonnies.

On the first day of the Mohurrim, the vast Mohammedan population of Lucknow appears to be suddenly snatched away from all interests and employment in the affairs of earth. The streets are deserted, every one is shut up in his house, mourning with his family. On the second, again, the streets are crowded; but with people in mourning attire, parading along the thoroughfares in funeral procession to the tombs set up here and there as tributes of respect to the memory of Hassan and Hosein. These tombs are representations of the mausoleum at Kerbela or Meshed, on the banks of the Euphrates, in which the two chiefs were buried. The representation of the tomb of Hassan and Hosein is placed, at the period of Mohurrim, against the wall facing Mecca, under a canopy, which consisted, in the royal Emanbarra, of green velvet embroidered with gold. A pulpit is placed opposite, usually of the same material as the model, in which the reader of the service,—the officiating priest, as we should call him,—stands with his face to Mecca and his back to the tomb.

Such is the collection of lustres and chandeliers accumulated on these occasions, the glare of the lights, the sparkling of the rich embroidery and gilding, the glittering of the ballooned fringes, cords, and tassels, ornamenting the banners with which the Emanbarra is hung, the turbaned and bearded figures, with their swarthy countenances expressive of deep-seated grief and humiliation,—that Mrs. Meer Hassan Ali might well observe she has "been frequently reminded in such scenes of the visionary castles conjured up in the imagination by reading the Arabian Nights' Entertainments." The emblems of Arabic royalty,—the embroidered turban, the sun-symbol, and the richly-decorated arms,—are always left at the base of the tomb, as evidences of the right of the two youthful martyrs to be considered the heads of "the faithful,"—a right denied by those atrocious heretics, the Soonnies.

During the entire period of the Mohurrim, large wax lights, red and green, are kept burning round the tomb, and mourning assemblies are held in the Emanbarra twice a day; those in the evening being by far the most attractive, and the most generally attended. It was interesting to observe the profound quiet which reigned, until broken by the reader of the service,—some favourite Moluvie; the audience always awaiting the commencement of the reading or the recitation in the same humble and sorrowing attitude in which they entered.

The lights are flaring upon the broad turbans; the glittering interior of the Emanbarra, with its chandeliers and wax tapers, its gilding and its banners, its fringes and its embroideries, is a blaze of light. The preacher is reciting an account of the death of the two chiefs; his keen black eyes glowing with animation as he proceeds,—his audience, at first so solemn and so quietly sad, being gradually wound up to passionate bursts of grief. The orator groans aloud as he recapitulates the disastrous story; his audience is deeply moved. Tears trickle from the eyes of more than one bearded face, sobs and groans issue from the others. At length, as if with a sudden unpremeditated burst, but really at the proper part of the service, the audience utters forth the names "Hassan!" "Hosein!" in succession, beating the breast the while in cadence. At first somewhat gently and in a low tone are the names uttered, but afterwards louder and more loud, until the whole Emanbarra rings again with the excited, prolonged, piercing wail. For fully ten minutes does this burst of grief continue,—the beating of the breast, the loud uttering of the names, the beating ever louder and more resounding, the utterance gradually increasing in shrillness and piercing energy; until in a moment all is hushed again, and silence, as of deep affliction, falls like a pall upon the assembly.

But man requires refreshments after his labour, whether that labour consist in being whirled across a frozen country with a biting east wind in one's teeth, at the rate of thirty miles an hour, or shouting "Hassan" and "Hosein" for ten minutes in uninterrupted succession, and beating the breast, with

the thermometer at ninety. Sherbet is now handed round. The king and the members of his family indulge in that perfection of smoking—the hookah; whilst the others take a savoury stimulant from their belts and proceed to chew it, until the reading of the service recommences, and the time rolls round again for renewed thumping, renewed shouting of "Hassan" and "Hosein," and a renewed respite. At the conclusion, a funeral dirge is chanted, called the *Mooreeah*; and, being in the vernacular, this portion of the service is much prized by all, because comprehended by all. The *Mooreeah* ended, the whole assembly rises, and recapitulates simultaneously the names of all the true leaders of "the faithful,"—the *Imams*; ending with curses upon the usurping caliphs.

All kind of luxury is put aside during this month of Mohurrim. The commonest and hardest *chappys*, or a simple mat upon the floor, are substituted for the luxurious cushions and well-wadded mattresses on which they usually recline. Their fare is of the coarsest. Hot curries and savory pilaws are eschewed, and common barley-bread, rice, and boiled peas, are substituted. The usual ornaments are laid aside,—a great deprivation of the ladies' pleasures and comforts; for the contemplation of her jewellery is one of the most pleasing and constant employments of the Indian belle.

From a burial to a wedding is often, but a step in human life, and nowhere is that step shorter than in the East. The Mohurrim, a season of mourning and of grief—of woe, depression, and penance—contains also the representation of a wedding. This wedding is commemorated on the seventh day of the fast, the procession preceding it is called the *Mayndieh*. It is held in remembrance of the marriage of the favourite daughter of Hosein to her cousin Gossim, on the very day that Hosein lost his life at Kerbela. The *Mayndieh* is a great wedding-procession, which sets out at night; that of the inferior being directed towards the Emanbarra of the superior,—that of the nawab, or native prime minister, usually directing its course, for instance, to the Emanbarra of the king.

But the roll of musketry without has already announced that the wedding-procession is advancing;—a wedding and a burial both performed in one day, and strangely commemorated together; for Gossim was buried the day he was married. The roll of musketry has sounded, and the king's messengers come in, in great numbers, to clear the hall. They know their duty, and what is expected of them; whilst the people, on their part, still linger around the objects of their contemplations. Hursting and friendly pushing will not do—the gazers have not yet feasted their eyes, and will not be hustled out. How London policemen would clear the place of the fierce-looking, well-bearded, and well-armed Mussulmans I do not know; but the king's messengers and peons adopt a very summary method of procedure. They have three times announced with a loud voice that the place must be cleared; and still hundreds are gathered round the tombs and round the silver models, and many gaping admirers still contemplate the dazzling lights. There is no time to be lost, and messengers and peons proceed forthwith to enforce the departure of the more tardy. Their bamboos are flourished, and well-thought whips are produced. Blows resound upon the backs of the lagging gazers,—good sturdy blows often, by no means a joke,—and the recipients growl and move on. Not a loiterer, however, returns the salute—the messengers and the peons have right upon their side; this whipping and flagellation is the *dastoor*, the custom, and therefore must be right. Occasionally a more than ordinarily severe stroke elicits a sudden facing round of the well-bearded *foggy*; whilst the *foggy* still flourishes his cane or his whip, and looks the indignant sufferer full in the face. *Donkeys* and *dogs*, and even *pigs* (the most abominable of epithets to the ear of a Mussulman), they will call each other in irritated and rapid colloquy; but still the loiterer moves on towards the door, however loudly or fiercely he may retort in words, rubbing the outraged part the while manfully, and wagging his beard violently in indignant remonstrance; without any answering blow, however—no angry retaliation comes from the hand or dagger. Custom has decided the matter, and custom and right are synonymous cast of the Indus.

First, through the lines of soldiers, filing to the right and left, are borne in the wedding-procession. Richly-decorated attendants advance, carrying silver trays laden with sweetmeats and dried fruits, miniature beds of flowers, and garlands of sweet jasmine whilst fireworks are let off as they enter the door. A covered conveyance,—that of the bride,—the exterior of silver, such as is used by the highest female nobility, follows the wedding-procession accompanied by richly-decorated attendants bearing torches. Then come the bands of music, with other torch-bearers; and amid glad sounds the whole procession enters, and makes the round of the vest hall. The presents are deposited near the model of the tomb, in readiness to be taken to the place of burial a few days after. But scarcely has the richly-decorated wedding-procession passed into the Emanbarra, when another company, with downcast countenances, and in mourning garb, draws nigh. The wedding and the death occurred on the same day, and so the funeral pomp follows hard upon the *Mayndieh*.

The model of the tomb of Gossim, duly supported on a bier, is brought in by the attendants, and a sad mourning procession accompanies it. Sometimes even a horse, duly trained for the purpose, accompanies the party. It is regarded as the horse of Gossim, and bears his embroidered turban, his scimitar, his bow and arrows; whilst over it is held a royal umbrella, the emblem of sovereignty, and a



gorgeously-worked *astadah*, or sun-symbol. The horse, if he be admitted to the interior, is one, of course, upon which dependence can be placed; and makes the round of the spacious hall with a solemnity and steadiness of gait befitting the occasion.

It is on record at Lucknow, that one of these Mohurrim cost a reigning nawab upwards of three hundred thousand pounds; the costly nature of the processions and trappings, the munificence to the poor—the lavish display of expensive dresses and appointments, never used again, need not astonish us therefore. The wealth of the Mohammedan population of any part of India may be safely estimated by the displays they make at Mohurrim. Were all this valuable mourning and embroidery, this display of silvering and gilding, to be retained from year to year to be used at each successive Mohurrim, the expense would be very different. Such, however, is not the case; what has once been used is not permitted to be used again. All is distributed amongst the poor and needy on the conclusion of the fast; so that the populace do not want incitement to make the commemoration of the Mohurrim as enthusiastic as possible.

But we have not yet ended with the season of gloom and dependency. All these services at the *Emanbaras*—all this consecration of banners, and parading of wedding and funeral processions, is but preliminary to a final display of a still more imposing character. The *emauns* lie dead—their deaths alone have been hitherto commemorated—that is, the deaths of *Hassan* and *Hosein*.

As the funeral of *Hosein* was a military spectacle, so, on this occasion, is every endeavour made to give as military a character as possible to the display. Banners are exhibited, bands play, matchlocks and guns and pistols are fired off, shields are clashed together, and no sound is wanting which serves to bring before the mind's eye the mimicry of military pageants.

Each procession is marshalled much in the same order: first, the consecrated banners, carried aloft upon long poles, the bearers of the poles usually seated in an elephant-howdah. The larger displays will have two or three, or even six elephants so employed. A band of music, discoursing such dirges as their instruments will accomplish and custom prescribes, follows the elephants; where all are playing, procession jostling procession, company pressing against company, each with its band, it may be easily imagined that the sounds produced are not of the most harmonious. The sword-bearer,—with the two glittering blades hung aloft upon a black pole and suspending beneath a reversed bow, near its summit,—comes after the band. He is supported by men on each side, who also bear aloft black poles, to which are attached streamers of long black unspun silk.

Then comes the horse—*Dhull-dhull*—as on the former occasion of the consecration of the banners, attended by numerous servants. Two grooms hold the bridle, one upon either side; an officer marches at his head with the sun-symbol; another holds over him a royal umbrella; others accompany him with gilt and silvered staves, whilst running messengers follow with small triangular green banners. The chain armour, gold-embroidered turban, sword and belt, are all fixed upon the saddle of *Dhull-dhull*; whilst often the owner of the animal, and head of the procession, walks after the horse as a sort of chief mourner. A walk of some miles amid such steaming crowds is by no means a pleasant journey.

The bearers of incense, in gold and silver censers, succeed. The censers are suspended by means of chains made of the same material, and are thus waved to and fro, as the march proceeds,—much as they are waved at the foot of the altar in Roman Catholic cathedrals on the continent. The *lahbaun*, a sweet-smelling resin, which is burnt in the censers, is probably the very frankincense so frequently mentioned in the Bible. The reader of the funeral service follows, usually attended by the proprietor of the tomb-model and his friends. Always barefooted, and often without any covering upon their heads, do these mourners follow in sad procession. It is no unusual thing to see their heads disfigured with chaff and dust,—the more striking symbols of profound grief.

The tomb-model, or *tazia*, is borne next; above which a canopy of green cloth or velvet, embroidered with gold or silver in the more showy processions, is spread, elevated upon poles, and carried by several men stationed at the side. The model of *Cosim's* tomb; the covered conveyance of his bride; the trays of wedding-presents, with all the other accompaniments of the marriage-procession, follow in order; and lastly, camels and elephants, bearing representations of the tent-equipage and warlike train of *Hosein*, as he marched from *Medina* to *Kerbela*.

These are all the parts of the procession proper; but, in addition to these, oriental charity always demands a train of elephants, the howdahs on which are filled with confidential servants distributing bread and money amongst the poor.

All along the march, as the various processions wind by different roads over the country, guns, pistols, rifles, and matchlocks, are discharged; whilst the mourning cry, "*Hassan! Hosein!*" is heard at intervals swelling out from the mighty throng.

The ordinary ceremony of burial is gone through on the procession reaching the appointed place—the model of the burial-ground at *Kerbela*. The tomb-model, with its various accompaniments of wedding-trays and wedding presents—fruits, flowers, and incense—all are committed to the earth, a grave having been previously prepared for the purpose. It is at this part of the ceremony that the long pent-up ani-

mosity between the Sheahs and the Soonnies usually finds vent, and the mimic burial is often made the occasion of loss of life and bloody feuds between the contending factions.

It must be remembered, that this fast of the Mohurrim is quite distinct from the Ramazan. The Ramazan—a period of thirty days, during which all "the faithful" abstain from eating, drinking, and smoking, between sunrise and sunset—is observed by all classes of Mohammedans, by the Indian Mussulman on the banks of the Ganges, equally with the Fezzan on the shores of the Atlantic in Northern Africa. The Mohurrim, however, is peculiar to the Sheahs, and properly only extends over ten days. The devout commemorate it for forty, just as the zealots of both sects will fast during the month preceding and that succeeding the Ramazan.

#### PUBLIC OPINION ON INDIA.

LORD JOHN RUSSELL.

Lord John Russell made a second reference to the Indian question at the close of the Birmingham Conference, one less decisively in favour of the rule of the East India Company, and more in acknowledgment of the necessity of a thorough readjustment of our relations with the great dependency. He spoke as follows:—

Trusting, then, we shall hear that the mutiny has been suppressed, I trust we shall likewise hear that justice has been done. (Hear.) For, gentlemen, I am not ashamed to say that, as when I hear of a single murder in this country—and, unhappily, they are too frequently heard of—as when I hear of the murder of a man, a woman, or a child, I entertain no vindictive spirit, but at the same time desire that the murderer may be brought to justice and made to atone for his crime; so likewise when I hear of murders of unexampled atrocity and magnitude, I wish to see the murderers of hundreds adequately punished. (Cheers.) Let us reflect that there has been no extenuation for these crimes—crimes as great as human nature is capable of committing; indeed, a few weeks ago I should have said "crimes which human nature is incapable of committing." (Hear, hear.) At the same time it is my hope, and no doubt the hope of all of us, that justice will be performed with discrimination. For instance, one account which I saw mentions a guard of Sepoys who had protected our officers and their wives for a certain distance, and then left them in a safe place to join the rebels. They should not be treated in the same way as the murderers I have spoken of; but I feel sure—such is the sentiment of British soldiers, such is the sentiment of the British nation!—we may trust that, great as the provocation has been, no more than justice will be performed. (Hear, hear.) If, therefore, gentlemen, we shall have heard that the mutiny has been suppressed and justice has been done, we shall still have a great task before us, a task which it will be for us by and by to consider, which it will be impossible to anticipate now, and which it would be unwise to anticipate if it were possible to do so—viz., the consideration of what inquiry should be made as to the past, and in what way the government of India should be modified for the future. (Hear, hear.) In regard to that last question, I have already said all that it is possible to say now; but this, I must confess, weighs upon my mind: I think it is a humiliating reflection that a hundred years after the victory of Plassey those whom we have ruled and whom we no doubt wished to civilise—for I believe there never was a Government more benevolent in its intentions than the Government of India—should be found with hearts so inhuman and dispositions so savage. (Hear, hear.) Let us hope that, if the government of India is entrusted to us by an Almighty Providence, the results of that government may be more satisfactory, and that under our rule these 200,000,000 people will be brought to know more thoroughly what is the religion we profess, and what is the degree of civilisation to which we have attained. (Hear, hear.)

HON. F. LYGON.

The Hon. F. Lygon, M.P. for Tewkesbury, and son of the Earl of Beauchamp, has addressed his constituents on the Indian question. As a Conservative he took firm ground against the mismanagement of the Company and the Government:—

It was only a truism to say that where there had been so many horrors, so much misfortune, and so much deceit and treachery, there must be some one to blame. Whether that blame rested with the Government of India or the Government at home, it would be the duty of Parliament at some future time to investigate; and he trusted that those who by their negligence, or by their procrastination in sending out reinforcements, had caused the loss of precious lives, would receive that punishment they deserved, and that we would visit with the strongest condemnation those who from faintheartedness or neglect had, he would not say caused, but had not prevented, the progress of these horrible disasters. He was happy to express his concurrence in what fell from his father as to the measures to be adopted towards those misguided and unhappy men the Sepoys, who, having eaten our bread and been on terms of friendly intercourse with us, had turned round and perpetrated these unheard-of atrocities. He hoped some measure would be taken to withdraw these men from scenes that must necessarily be associated in their minds with their bloody triumphs, and to give them an opportunity of working out in another land some reparation for the atrocities which, perhaps, in a moment of excitement they had been led to perpetrate.

MR. E. B. UNDERHILL.

Mr. Underhill, having been present at Nottingham last week at a meeting in aid of the Baptist Missionary Society, took advantage of the occasion to make some deeply interesting remarks on the present state of affairs. Most of our readers will know that Mr. Underhill has but recently returned from a lengthened tour through Hindostan.

In giving an account of his visit to Delhi, he stated that he had walked round its walls, which were nearly seven miles in circumference; and he had passed through its streets, and visited its mosques, some of which he described as exceedingly beautiful, and very difficult for those unaccustomed to Oriental architecture to conceive

of. The present city of Delhi was the thirteenth city which had been erected on its site. It being the seat of Mohammedan power, had led to much conquest and reconquest. Mr. Underhill obtained the privilege of visiting the Court of Delhi, and also of seeing its King, whom he described as a very old man, and whom he does not suppose is the King the rebels have proclaimed, but that they have given his eldest son this title. He stated that from 6,000 to 7,000 persons were more or less connected with this court, and that the general opinion about it in India was, that in consequence of its extreme licentiousness and vice, it would be a great blessing to the country could it be entirely destroyed. Mr. Underhill then went on to show how the East India Company were justly chargeable with sacrificing all principles of justice and Christianity for the purpose of promoting their own selfish interests. Roads were neglected, the rights of individuals trampled upon, and the most obvious duties omitted, if they in any way interfered with the purpose of revenue. The speaker excited some astonishment when he stated that, very recently, the Company issued a despatch to their servants in one of the provinces of India, forbidding them in any way giving their support to Christian missions; that one of their servants, whose letters have appeared in the *Times*, resigned his situation in consequence; and another, in reply to this despatch, stated that he was president of a Bible Society, and if this was distasteful to the Company his commission was at their service. The consequence of this conduct was, that the Company withdrew their despatch. But, said Mr. Underhill, the disposition remains, and the exercise of it is not neglected under favourable circumstances. The speaker in remarking upon the recent mutinies, and inquiring as to where the responsibility rested, again quoted from the speech of a Hindoo at a meeting in Calcutta:—"Government now-a-days have made additional provision for the education of the middle and upper classes of their subjects, but there has, I regret to say, been a sad omission as regards the education of its native army, ever since the days of its first formation; by education I do not mean a course of scholastic training, but some sort of training at least should be imparted to Sepoys, whom, of all others, it is most absolutely requisite to humanise and to bring under the fear of God." This, said Mr. Underhill, is undoubtedly true. The native mind is perplexed with the conduct of the Company. Right and expediency are so strangely blended, that I am quite sure the great practical question for Englishmen now to decide, and which must be decided very speedily, is, Shall India be governed on the principles of Christianity, which allows to all men "a clear field and no favour," or shall it be a temporising, truckling policy, which shall be all things to all men, and only obedient and firm to the call of commerce and its gain?

MR. WILLIAMS, BAPTIST MISSIONARY.

The Rev. Mr. Williams, a missionary from the Bengal Presidency, attended a missionary meeting at the Baptist Chapel, in East-street, Southampton, on Wednesday. In the course of his speech he touched on the present state of India.

He resided many years in that country, but left it before the mutiny broke out. He gave a very interesting account of Nana Sahib and his palace at Bithoor. He knew Nana Sahib intimately, and bore testimony to his possessing mental accomplishments and to his polished and gentlemanly manners. Nana Sahib was educated in one of the English Government schools in India, where almost every book is studied but the Bible, and everything taught but Christianity. The greatest enemies to British rule and to the spread of the Gospel in India were men like Nana Sahib and others who had been educated in the Government colleges. Most of them were professedly deists but in reality atheists. At Cawnpore a Baptist church had been formed and a school established. Most of the native converts there had been massacred. Lucknow was described as the largest city out of Calcutta, and in no place was there ever seen such squalor, side by side with such magnificence, as in Lucknow. Mr. Williams complained that the British Government favoured caste too much in India. If the Government had only been neutral, the Christian missionaries would not have cared. The latter were never permitted to preach to the Sepoys.

#### NANA SAHIB.

There has been some discussion as to the propriety of introducing the new word "telegram" into the English language, a word which has much to recommend it. On the other hand, not a voice has been raised against the curious perversion of the Bithoor Raja's name, Nana Sahib, which Marátha scholars are required to accept on the authority of a portion of the English press, and which seems likely to be introduced and to be prolific of other errors.

Every one who knows anything of Marátha history, or who has visited Marátha courts, is aware that it is customary to entitle the princes of the Marátha nation *Dádá Sahib*, or *Náná Sahib*, or *Bála Sahib*, as our Henrys or Edwards might have spoken of their "uncles of York" or their "cousins of Lancaster." *Náná*, literally "maternal grandfather," is in such cases a mere title of respect, without specific meaning. *Balaji Janardin*, the minister of *Baji Rao*, was thus called *Náná Farnavis*, or "granddad note-writer."

But, according to the *Illustrated News*, the miscreant author of the massacre at Cawnpore is not the adopted son of the Peshwa, but the eldest son of *Ramchander Pant Subahdar*. No proof is adduced to substantiate this statement, and as in the diary forwarded to us from Cawnpore, the leader of the insurgents is invariably called *Nana Dhundoo Pant*, we must pronounce against it.

The leader of the insurgents at Cawnpore is, therefore, *Nana Dhundoo Pant*, the adopted son of the Peshwa, and that he is *Nana* and not *Nena*, we have positive proof, having taken the trouble to examine his seal and signature. On the seal is written, in most distinct characters, *Nana Sahib*, and the signature is simply *Piraji Rao Raja Bhonsle*. What becomes, then, of the story, that this man was called *Nena Sahib* with reference to the word he first lispingly pronounced in his childhood? It is a pure



fiction; and the most we can say for it is, that it is creditable to the imaginative powers of the writer.

Having thus determined the name and the identity of the individual, we now proceed to other points. It appears that Baji Rao Peshwa, who died on Jan. 25th, 1851, at Bithoor, adopted by his will, written December 11th, 1839, and attested April 30th, 1841, three sons, being of course his nearest of kin, and in fact the sons of his brother Chinnajee Rao Appa Sahib, who died some years before the Peshwa. Of these sons the eldest was the present Nana Sahib, called in the will Dhoondoo Pant Nana; Gangadhar Rao was the youngest and third son; and Sada Shiv Pant Dada, son of Pandoo Rang Rao, the second son; but of these Nana Sahib was the Peshwa's heir, and was to provide for the rest of the family.

As Baji Rao Peshwa had by the treaties of December the 31st, 1802, June the 13th, 1817, and June the 1st, 1818, ceded to the Company territories yielding a yearly revenue of one million sterling, it does seem strange that the pension of 80,000*l.* a year, guaranteed to his heirs for ever by the Company, should have been peremptorily refused to his adopted son by Lord Dalhousie. Adoption had been granted to Sindhis, Holkar, and many other chiefs by the Company. On what ground, then, could this sacred privilege of the Hindus be refused to Baji Rao?

But farther it was announced that even the landed estate of Bithoor, which had been granted to the Peshwa in order to exempt the Princesses of his family from the jurisdiction of our civil courts, would be resumed. It was this resumption, very important in the eyes of the natives, that apparently sowed the seeds of unextinguishable hatred in the breast of Nana Sahib, and this harsh measure on the part of Lord Dalhousie was, it cannot be doubted, the cause of the merciless slaughter of our ladies and children at Cawnpore. The marvel is that a man who had had such cause of offence should have been treated by our officers. At all events, the mystery of the unspeakably savage ferocity of this murderer of women and children is now to some extent explained. The guilt of such a monster cannot be palliated, but if the concession of his paltry fief would have saved one of the victims of his cruelty, we could only say, would that it had been made.—*Homeward Mail*, Oct. 16.

#### NEWS OF LITERATURE AND ART.

A new edition of Mr. Mills's invaluable "History of British India" is advertised. It is to be edited by Professor Wilson, of Oxford, and to be published, simultaneously with Mr. Macaulay's History, in ten monthly volumes at 6*s.* a volume.

A "Complete Concordance" to Milton's Poetical Works is advertised. The compiler is Mr. Prendergast, of Madras, the price is to be 2*s.* 6*d.*

The Duke of Wellington has again granted to the public access to the Art-treasures in Apsley House. Under admirable arrangements, a limited issue of tickets, and attending favourable circumstances, an hour of rare interest may be spent among the pictures and statuary of this noble mansion. The rooms which were ordinarily inhabited by the late Duke are not exhibited.

Miss Martineau's Letters to the *Daily News* on the British Rule in India, are being reprinted, in a half-crown volume, by Messrs. Smith, Elder, & Co.

Dr. Livingstone's Travels are definitely announced for publication on the 10th November.

Mr. Albert Smith has returned to London from a visit to Vesuvius. We have just seen the following letter from Naples:—

Albert Smith has been passing some days in Naples and the neighbourhood, collecting materials for his performances in the Egyptian Hall. On Saturday, Sept. 20th, he ascended Vesuvius, together with a party; and doubtless the British public will, later in the season, be greatly diverted with the varied incidents of the trip. A few days afterwards he visited the Blue Grotto in the Island of Capri, and, whilst lingering on the island, we are inclined to believe, collected rich materials for future amusement. Vesuvius, we may add, is now in a state of eruption, and, whether near or at a distance, presents a grand spectacle to the eye. Professor Palmieri, the Director of the Observatory on the mountain, is inclined to think it not improbable that there may be a tremendous explosion, as a series of eruptions have been taking place for upwards of a year. At present, lava is boiling and pouring over the sides of each of the two craters, which have been formed in the centre of the grand crater, now filled up. From one of them showers of red-hot ashes and stones are thrown up at intervals of a minute and a half, and the noise which they make is little short of an engine blowing off its steam.—*Illustrated News*.

#### THE WATERLOO-BRIDGE MURDER.

No reliable information has yet been made public concerning the cause of this mysterious murder. For several days during the past week, the police were put on a false scent by the report that an Australian merchant, Mr. Patterson, was the murdered man. Mr. Patterson, however, has since turned up, and himself communicates intelligence of his health and safety. The penny-a-liners have not been remiss in turning so mysterious an affair to profitable use; and a variety of other stories about people with suspicious carpet-bags, the discovery of human heads, and the like, have been detailed at great length.

A Government reward of 300*l.* has been offered—100*l.* for the detection of the person who deposited the bag, and 200*l.* for the conviction of the murderer or murderers. It is stated that "the whole of the clothing" found with the bones "appears to be of foreign workmanship."

The police are of opinion, according to the *Star*, that they are now upon the track of the woman who

had the carpet-bag, but it is scarcely wise to repeat the tale on which this circumstance is said to be founded. Nothing whatever of a reliable nature has come to light.

#### ACCIDENT ON THE SOUTH WALES RAILWAY.

An alarming accident occurred on this line on Thursday, by the concussion of two trains, in consequence of a passenger train running on the wrong line. Two women were killed, and several persons severely injured. An inquest on the bodies of the sufferers is being held at Neath, the result of which we may be able to communicate in our Postscript. The most important, and at the same time the most unsatisfactory and conflicting evidence has been produced with reference to the cause of the collision and the orders given for the down mail to proceed on its journey from the Stormy junction of the Llynvi Valley Railway to Port Talbot on the up line of rails.

#### OLDHAM ELECTION.

##### RETURN OF MR. W. J. FOX.

The election of a member of Parliament for this borough, in the room of Mr. Platt, deceased, took place on Monday morning in front of the Town Hall—Josiah Ratcliffe, Esq., mayor, presiding as returning officer.

Mr. Alderman LEACH proposed Mr. William Johnson Fox as a fit and proper person to represent the borough, and remarked upon Mr. Fox's long and consistent advocacy of political, commercial, social, and religious freedom. He was an advocate of universal suffrage, annual parliaments, and vote by ballot, three qualifications which the electors of Oldham had on all occasions thought necessary to be possessed by their representatives. Mr. Fox always supported measures calculated to benefit the working classes; and in religious matters his opinions were of the most tolerant character. Mr. Fox was known to be in favour of an extended system of education, and he possessed the happy faculty of reconciling any differences between masters and their workpeople. He believed a large majority of the people of Oldham were in favour of the return of Mr. Fox. (Loud applause.)

Mr. THOMAS YATES seconded the nomination, and expressed his belief that Mr. Fox's political sentiments were in unison with those of the majority of electors and non-electors of radical Oldham. He advocated the rights of the working classes, he supported good government, he was a lover of peace and order, of law and liberty, and was a friend to general education, unsectarian in its character. The recent canvass had proved that he had gained upon the affections of the people of Oldham, and no other candidate could have had any chance of success against him.

No other candidate was proposed, and the Mayor declared Mr. W. J. Fox duly elected, amidst loud cheers.

Mr. W. KNOTT, chairman of the Fox committee, thanked the electors, and proposed a vote of thanks to the Mayor, which was seconded by Mr. J. TAYLOR, and carried.

The proceedings occupied but half an hour.—*Manchester Examiner*.

#### Postscript.

Wednesday, Oct. 21, 1857.

#### THE FATAL ACCIDENT ON THE SOUTH WALES RAILWAY.

The adjourned inquest on one of the persons killed by the collision of two trains near Pyle, on the South Wales Railway last Wednesday, was resumed at Neath on Monday, by Mr. F. Clark, coroner for the county; and Thomas Gannell, driver of the down train, John Days, a policeman on the line, William Davy, a porter, and several other witnesses were examined. The evidence of the driver was that he had been desired by Mr. White, who was in charge of the station, to take the down train along the up line, a telegraphic message to that effect in reply to his question having been received by him, from Port Talbot, in consequence of the obstruction caused by the breaking down of a train at Margan.

The evidence of the witnesses having been closed on Monday, on the re-assembling of the jury (yesterday) at noon, the coroner proceeded to sum up the evidence that had been adduced during the three days' inquiry, pointing out its bearings.

The jury returned a verdict of "Manslaughter against Charles White, the station-master at Stormy."

##### MORE INQUESTS.

Inquests were also formally opened at Swansea on two other bodies. These inquests were adjourned to Thursday, after merely formal evidence.

#### LATEST FROM AMERICA.

The Montreal Ocean Steamship Company's Royal mail steamship *Anglo-Saxon*, arrived at Liverpool this

(Wednesday) morning with advices from New York to the 9th inst., and Quebec to the 10th.

According to the telegraphic report there was a heavy run on the Park Bank at New York on the 9th, but the demands were promptly met. Stocks were generally lower, and dull. Money was still scarce, with an active demand. Sterling exchange unsettled and nominal. Flour was dull and heavy, excepting for superfine, which was scarce. Wheat dull.

#### M.P.'s AT PLYMOUTH.

Mr. Collier, M.P., and Mr. White, M.P., addressed their constituents at Plymouth, on Monday evening. On the question of the future government of India, Mr. Collier remarked:—

How were they to prevent a recurrence, and permanently secure their Indian empire? This was a question which must without delay occupy the attention of Parliament and the country. It was necessary the people of England should speak their minds, and whatever was required to be done would be by the voice of public opinion be carried into effect. Public opinion was as necessary to ventilate the Government department as the air which they breathe was necessary to ventilate a room. Indian discussions were never attended by the members of the House; but this was because the debates on the subject were never read; and if the people had read them more interest would have been felt by the members. It was nominally ruled by the East India Company, but really by the Board of Control, and it did seem to him that under this system there was a sort of juggled hopscotch existing, and no one knew who was responsible for what. All governing powers should be vested in a Prime Minister, who alone should be as responsible for the Government of India as he was of this country. In organising a future Indian army great care should be taken that the European element was larger in proportion than hitherto. A native army must be organised—as the army could not be entirely a European one—and it must be re-organised on different principles. Hitherto high caste Brahmans had been selected, and these were the men who were at the bottom of the mischief. Civil reforms must also be made, and a new system of magisterial jurisdiction, so as to secure to every man as far as possible his rights and privileges. (Applause.)

Mr. White advocated the abolition of the Board of Control. A vote of confidence in the hon. members was unanimously passed.

**BIRTHS AND DEATHS IN LONDON.**—The total number of deaths registered in London, which in the previous week was 993, was in the week that ended on Saturday (Oct. 17) 1,003, of which 507 were deaths of males, 496 those of females. In the ten years 1847-56 the average number of deaths in the weeks corresponding with last week was 1,016; but as the deaths of last week occurred in an increased population, the average, to admit of comparison, should be raised in proportion to the increase, in which case it will become 1,118. It is to be inferred that the metropolitan population now enjoy good health, for the figures show that more than a hundred persons survived last week, whose names would have been placed on the registers if the average rate of mortality had prevailed. The births were very numerous last week, and exceeded the deaths by 782. Four deaths had occurred from cholera, and one from choleraic diarrhoea.

**EXPLOSION OF GAS.**—Yesterday morning (shortly after midnight) a fearful explosion took place in the private residence of the Rev. William Vincent, M.A., known as Belitha Cottage, Barnsbury-park, Islington. Mr. Vincent, who is the incumbent of Trinity Church, Cloudeley-square, perceived an unusual smell of gas after he had retired to rest, which caused him to get up to examine the premises. Unfortunately, he took with him a lighted candle; but no sooner did he enter his study than a loud and fearful explosion took place, which completely prostrated Mr. Vincent, and shook every part of the house. At that time there were a dozen persons sleeping in the house, all of whom were dreadfully frightened. So great was the concussion that the study was partially blown down, and so was some of the staircase, and the rest of the house was seriously damaged. The gas had escaped from a telescopic burner, and accumulated in the chamber, and Mr. Vincent entering with a candle ignited the vapour, and hence the explosion which followed. The building was insured in the Church of England office, but the contents were not insured, and they were also greatly damaged.

The new session of the Manchester Mechanics' Institution was opened yesterday. The proceedings were characterised by an admirable address to young men from Dr. Booth, of the Society of Arts. Sir James Watts presided.

#### MARK-LANE—THIS DAY.

The supply of English wheat in to-day's market was not extensive; yet the demand for all kinds ruled heavy, at Monday's decline in value. The samples were somewhat out of condition. There was an extensive show of foreign wheat. The transactions were very limited, and prices were barely supported. The barley sold at Monday's quotations; but inferior parcels sold at irregular prices. The malt trade was heavy, and the quotations had a downward tendency. The oat trade was in a sluggish state, but no further decline took place in value. Beans, peas, and flour were dull, but not cheaper.

##### ARRIVALS THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English	1310	1440	1130	—	630
Irish	—	—	—	1,700	—
Foreign	6769	3870	—	14,790	100 brls. 150 scks.



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## The Nonconformist.

WEDNESDAY, OCTOBER 21, 1857.

## SUMMARY.

HAVING referred to Indian matters in another part of our impression to-day, we have occasion here merely to note as distinctly as possible, the leading points of the news brought by the mails on Friday. First, then, it is a source of some satisfaction to know that there was news to bring. The telegraphic despatches of the Sunday previous had led us to anticipate very little more than a weak hash-up of the intelligence brought by the former mail. If the *Englishman* had at all corresponded to the summary of its contents sent by the Government officials, its appearance would have been so meagre, that suspicion might well have been excited that some unwelcome intelligence was left untold. The brevity of these despatches is only equalled by their bareness. Witless and bald are the only words by which they can fitly be described. And they cost, each, some hundreds of pounds sterling. Yet, perhaps, few would say that their "words" are not "golden."

The character of the news is almost entirely personal. The Russian war was remarkable for the circumstance that, so far as the English army was concerned, it neither formed nor made men in whom the interest of the nation could centre. Nearly all contests in which we had previously been engaged had been represented by a man—a Marlborough, a More, a Wellington, a Wolfe, a York, or perhaps, only a Cornwallis, or worse still, a Cumberland. But whatever their characters, they were, and were looked upon, as leaders of the national struggle that won or lost—they were honoured or dishonoured. And we look upon it as one of the most satisfactory characteristics of the present struggle in India, that in this respect it resembles all the great and successful wars of England. Whenever, in a great contest, we hear repeatedly of single names, we may be sure that they are the names of persons who occupy advantageous positions, who hope confidently of success, and who look forward to a wider and a better renown. A man who is on the losing side will take care to keep his name "mute" as well as "inglorious." He will write few despatches, and those few will speak more of his captains than of himself. But in India we have already almost a race amongst the victors—victors, too, who take care to let the world know that they fear no disgrace from failure, and therefore are not ashamed to act as though on their shoulders only rested the responsibility of events. We, therefore, with one exception, hear little of regiments as we did at Alma and Inkermann. We know of two men—Lawrence in the North, and Havelock in the South; we hear also of Outram and Neill, and we think of none besides.

In the details of events communicated by the newspapers there is scarcely any difference of complexion to be noted. We have now full confirmation of the safety of Lucknow, are assured of the good health of the troops there as well as at Cawnpore, can confidently reckon upon Havelock's being reinforced within a given time, and know that to him will be entrusted the chief command on the way to Lucknow. From Delhi we hear of the confidence and good sanitary condition of the troops, nay, even of their exuberant cheerfulness and merry-making. The worst, and the

only disgraceful news concerns a European regiment. The Queen's 10th had barbarously murdered a party of loyal Sepoys. It is some consolation and encouragement to see that this execution of "revenge" was not approved by the General in command. Sir James Outram had put the regiment under ban until communication could be had with Sir Colin Campbell; and neither the Indian Press, nor, wonderful to say, the *Times*, has said a word about the "puling sentimentality" of such a proceeding.

The mail has brought encouraging intelligence of the support given to the British army by several native princes. A remarkable and gratifying instance of this kind in reference to the Rajah of Putteala, is communicated by Mr. W. Forsyth, in a letter to the *Times*. On demand being made for assistance, the Rajah had furnished 1,800 men for the protection of the inhabitants of Umballah; he had undertaken the onerous duty of guarding all out-stations, furnishing escorts for the convoys of stores, and protecting the whole country. Moreover, he had lent the Commissioner 40,000*l.* for public purposes. At his court every fugitive had been received and treated with a princely generosity. We record this circumstance for two purposes—first, that the name of a man with so great a heart, and the reputation of so good a deed, should be spread wide as the press can spread it; and secondly, to suggest that he should be rewarded after a different manner from the Princes of Oude. Year after year, for upwards of a hundred years, the East Indian Government was laid under similar obligations on account of exactly similar acts of unselfish generosity to the governors and Kings of the territory we have just annexed. The Oude blue-book is full of such instances. So well was it known that Lord Dalhousie himself in his celebrated minute felt obliged to say:—"The rulers of Oude have yet ever been faithful and true in their adherence to the British power. No wavering friendship has ever been laid to their charge. They have long acknowledged our power, have submitted without a murmur to our supremacy, and have aided us, as best they could, in our hour of need." In less than twelve-months after this was written, without a single act of treachery or instance of of disloyalty being preferred against him, the King was deposed and his country annexed. If Lord Dalhousie were Governor, we have no doubt the Rajah of Putteala would receive a similar reward for his services.

We had supposed, in common with all our contemporaries of the press, that nothing in support of the movement instituted in Calcutta for a reform of the Indian Government had been done since the departure of the last mail. Neither the *Englishman* nor any native paper has a word concerning the movement. In the *Star* of this morning, however, there is a full report of an influential public meeting, held in Calcutta on the 26th of August. At this meeting an Indian Reform League was formed. The wealthiest and ablest of the European residents in Calcutta were placed upon the Committee. The provisions of the "Gagging Act" not having been extended to the proceedings of public meetings, the speakers dealt in an open and fearless denunciation of the misgovernment of India by the Company. The League purposes to hold other meetings, and especially to collect and circulate information concerning the unjust and oppressive system under which they and their 200,000,000 fellow-subjects are now compelled to live. We may shortly hear of a kindred society being formed in this country for the purpose of holding communication with the League.

News from another of our great dependencies communicates to us the gratifying intelligence that the Bill for the Abolition of all Government Grants for Religious Purposes had passed through the Committee of the Australian Legislature. It now only waited a third reading to become part of the constitutional law of the country. We notice, as an additional illustration of the improving character of the colony, that just before the departure of the mail the streets of Melbourne, to the great joy of the inhabitants, were first lighted with gas.

The trial of a French representative for false representations of his connexion with the Government and an illegal tampering with the ballot-box has revealed some curious and rather instructive circumstances connected with the Imperial electioneering system of France. Its hollowness, its perfect and servile submission to the Government, and the entire dishonesty of its results, have now been distinctly proved in a French Court of Law. During the trial it was established by one of the scrutineers that when the box was opened in one place, it was found to contain a considerably greater number of bulletins than there were electors. It was also proved that out of seventy votes more than sixty were marked with successive numbers; and when the scrutineer

asked how these papers could be admitted as legal, he was told by an official colleague that it was all right, and that these numbers had been affixed purposely as a check upon parties who were suspected of voting wrong. Finally, the curé of one of the parishes was produced to confirm the general utter unreliability of the system, and to swear that he knew how three or four different persons had been engaged in manipulating the votes after they had been given. To this was added a mass of testimony to the violence and corruption practised beforehand in order to distract and divide public opinion in the district. "There seems, in short," says the *Daily News* in a leading article on the results of this trial in its paper of yesterday, "to exist in the system called Ballot, now practised in France, no other element in common with that which is contended for elsewhere under a similar name, than that the votes are given on printed or written papers and *viva voce*. The Napoleonic mode approaches much more nearly in point of fact that thoroughly rotten system practised in this country at poor-law elections, and which some worthy Tories and unworthy Whigs would fain introduce into our Parliamentary contests. By various devices and contrivances the Government functionaries in each agricultural district and in every small town contrive to ascertain, either before hand or afterwards, how people vote; and when things are not going quite to their mind, they alter the hands of the electoral dial to suit the humour of their employers. Objection, scrutiny, or redress is out of the question. A great and well-organised terrorism prevails universally; and it is only some accidental circumstance, like the trial we have referred to, that momentarily causes a lifting of a corner of the veil that hangs over the whole imposture."

Besides the proceedings of the National Association and the closing of the Manchester Exhibition, to both of which we have referred below, there is very little domestic news that demands notice. The meeting of the Congregational Union at Cheltenham has passed off "without a sign." Subjects on which there was likely to be any serious difference of opinion were carefully avoided. The "Controversy" was hardly even alluded to. With the exception of a brief debate on the report recommending the separation of the affiliated Societies from the Union, the proceedings were confined to the discussion of a few subjects—such as the Support of the ministry, Reading sermons, &c., which are always kept as stock matter for Presbyteries, General Assemblies, and Conferences when they have nothing else to do. A few members seemed disposed to make up for the loss of power by the Union in parting from the Societies and the magazines, by advocating the establishment of a central Sustentation Society for the aid of poor ministers, but the general spirit of the assembly, as illustrated by the remarks of Mr. Morley and the Rev. George Smith, was superior to the suggestion, and it therefore fell to the ground.

We could not, with greater pleasure, direct attention to any item of intelligence than to the gratifying news recorded in our columns to-day of the re-election of Mr. W. J. Fox, as member for Oldham. Few men stand so high in the estimation of the House of Commons as Mr. Fox, and none more ill-deserved his rejection. His election is another triumph of time and sound sense over Palmerston.

### ASSOCIATION FOR PROMOTING SOCIAL SCIENCE.

WE wish there were some recognised mode of doing honour to the man who gives birth to a happy idea. Lord Brougham has many claims upon the respect and gratitude of his country—but we doubt whether he ever rendered it a greater or more timely service than he has done in founding "The National Association for the Promotion of Social Science." If conducted with anything like the spirit and success which have marked the progress of its congener, the British Association, it may be expected to issue in the most gratifying results. *Social Science!*—yes! that is precisely the lack of the times. Social questions, hitherto, have been buried in neglect, or left to the empirical treatment of Parliament. Good intentions allied with profoundest ignorance, have meddled with social evils with a view to their abatement or removal, generally with no better result than that of increasing the disorder it was hoped to correct. We have been in the habit of running to the Legislature whenever and wherever we have found our own efforts at fault—forgetting that although the Legislature has authority to command, it has no special aptitude to know what is proper to be commanded. Now, so far as social questions are concerned, want of accurate knowledge lies at the foundation of most of our neglect, and all our mistakes. Hence, the necessity of dealing with them in a rigidly scientific manner, and apart from all political influences—collecting and collating facts, classifying them,



deducing from them general laws, building them up into a solid and symmetrical system. This is the proper business of philosophy, rather than of politics.

The Association thus defines its object—"To aid the development of social science, and guide the public mind to the best practical means of promoting the amendment of the law, the advancement of education, the prevention and repression of crime, the reformation of criminals, the adoption of sanitary regulations, and the diffusion of sound principles in all questions of social economy." Good! To concentrate attention on these most important subjects, to stimulate to an earnest and systematic study of them, to bring them periodically under discussion, to subject them to the sifting investigation of scientific habits and methods, to collect and diffuse trustworthy information upon them—in a word, to take them entirely out of that region in which selfish and party interests bear the sway, and place them where love of truth is the ruling divinity, cannot but issue in vast and incalculable benefit. Indeed, we hesitate to shadow forth our anticipations—so large and glowing are they—but this we confidently expect, that very few years will elapse before the noisy smatterers who by dint of iteration now keep the ear of the public, will have found their proper place—the axiomatic utterances with which they have misled the unreflecting will have been sternly tested by the widest induction of facts—and the crude plans which are now pressed upon us as unfailing specifics will have been thrust aside as curious but most unprofitable hallucinations of fancy. To pass, in regard to all social questions, from the guidance of quackery to that of science, is to achieve an unspeakable gain. To get facts in the place of assertions—caution, in the place of temerity—judgment in the place of prejudice—knowledge in the place of declamation—who can venture to predict the measure of advantage which will accrue from the change?

The inauguration of the Association appears to us to have been well worthy of its professed object. Appropriately enough, it took form and visibility at Birmingham. Lord Brougham presided at its birth—and when we say that the discourse with which he introduced it to public attention equally became the subject, the occasion, the audience, and the man, we have perhaps said the highest thing in praise of it within range of our conception. The business of the Association was mapped out in five separate sections—the enumeration of which will give the reader some notion of its comprehensive scope. They are as follows: 1. Jurisprudence and Amendment of Law. 2. Education. 3. Punishment and Reformation. 4. Public Health. 5. Social Economy. A president was appointed to govern the inquiries and discussions in each section. Lord John Russell presided over the first, Sir John Pakington over the second, Mr. Hill, Recorder of Birmingham, *vice* the Bishop of London, over the third, Lord Stanley over the fourth, and Sir B. Brodie, *vice* Lord Lyttleton, over the last. Their inaugural addresses were successively delivered to the whole assembly, instead of separately to their respective sections. The reports of them given in the daily journals are necessarily much abbreviated—but, so far as they aid one in forming a judgment, we should say that, with the exception of Lord Stanley's, they were loose and common place. Of the value of the papers read in each section we can give no estimate—two or three of them only having been sketched in the newspapers, and they in barest outline. But our readers would perhaps like a glance over the ground occupied, for the time being, by the several sections.

In that of "Jurisprudence and the Amendment of the Law," but two topics were reported as having received attention. But they were certainly topics of primary importance. The first related to "the transfer of land," on which Mr. E. T. Wakefield read a valuable paper. The second comprised an amendment of the laws affecting Insolvency and Bankruptcy, for which every tradesman, we should imagine, knows by bitter experience that there is abundant room. A bill for this purpose, has been prepared, and is to be referred, previously to its presentation to Parliament, to various chambers of commerce, for criticism and emendation.

The department of "Education" turned their attention to a variety of questions connected with that engrossing topic, none of which, however, strike us as indicating any new light. We are told that several papers were read on the subject of "national education," and no fewer than three on educational "endowments." Dr. Booth presented a "report on the examinations conducted by the Society of Arts," of which he is Chairman, and the Rev. W. Gifford gave an interesting account of the "Birmingham schools of King Edward's foundation." The Rev. Evan Davies, Principal of the Normal College at Swansea, read a paper on the "education of the middle classes," and Miss Carpenter, on "ragged

schools." Dr. Humphries explained the "plan and objects of the royal college of preceptors," Mr. Tremeneere submitted a "proposal for the public examination of boys on leaving elementary schools," and Mr. G. Harris called attention to the "manuscript treasures of the kingdom." It may be that there was much crude material, and very little of solid worth, in this mass of disquisition—but, at any rate, since education is henceforth to be treated as a branch of social science, we may reasonably expect that a good deal of rubbish will soon be quietly disposed of, and the facts relating to the question will be diligently sought for, and narrowly sifted.

"Punishment and Reformation" appears to have attracted more essayists than either of the other sections. Nineteen papers were read and cursorily discussed. We have not space for even a naked enumeration of their titles. Several of them, however, were of great practical interest. But we cannot refrain from noticing an able paper by Mr. Jellinger C. Symons, headed, "Crime growing with density of population," in which that gentleman brings out the same result indicated by ourselves some months ago—namely, that so far as statistics can be received as proof, the ratio of crime is quite unaffected, beneficially at least, by the ratio of education. What, then, becomes of the cuckoo cry once so popular, "Fill your schools, and you empty your gaols." Facts preach a far less comfortable doctrine.

Lord Stanley reported that in section 4, relating to "Public Health," fourteen papers had been read, and several yet remained undisposed of. In this department, the very important question of "central and local action" was ably treated by Mr. Tom Taylor, whose view of the subject possessed the merit of being marked by careful discrimination.

Under the head of "Social Economy" some very delicate as well as deeply interesting topics came under consideration. Mr. E. Ackroyd, M.P., broke ground on the subject of "Employers and Employed." Miss Twining presented a paper on "The Condition of Workhouses," and recommended an organised system of visitation by ladies. Lord Brougham treated of "Railway Accidents," and tried, but in vain, to gain favour for a legislative prohibition of speed beyond twenty-five miles an hour as an average. Mr. Stenthall discussed the question of "Intemperance," and Mr. Acton, of "Prostitution." Our well-known friend, Mr. Lilwall, obtained unqualified approval of the "Early-Closing Movement," and Mr. Bracebridge set forth the advantages of "self-supporting dispensaries." The last-mentioned gentleman, moreover, submitted a "plan for the construction of labourers' cottages."

Legislative action seemed to be in vogue in all the sections. This we should have anticipated. Government is the readiest machinery upon which idle theorists can lay their hands. But just in proportion as inquiry on social topics becomes earnest, and investigation scientific, just in the same proportion will the useful action of the State in these matters be rigidly defined, and loose expectations therefrom be discouraged. This, among other considerations, induces us to hail with satisfaction the inauguration of the "National Association for Promoting Social Science." If it answers to its title, as we have hope that it will, it cannot fail of effecting a happy revolution in our existing modes of dealing with social questions.

#### CLOSE OF THE ART TREASURES EXHIBITION.

Few things are thoroughly appreciated until they are gone. We seldom know the value of a service, until it ceases to be rendered. Manchester has stood up before the civilised world, during the last six months, as an instructress in the fine arts, teaching by example. How much good she has done, it is impossible to measure; but this we know, that she has worthily carried out a noble conception, thereby rendering the world her debtor. To awaken where it was before dormant, and to stimulate where it was already roused, a sense of beauty, is no mean nor unprofitable achievement. Manchester has done this to an extent never before realised. It was a pleasant sight to see swarthy Industry, like a rough but true gallant, leading forth Art to receive the admiration and homage of mankind. Aye! and he did it in lordly style—justly proud of what he did. We have gazed upon, and done homage to, his lovely *protegée*—and now we turn to salute him. Thanks, glorious Industry! thanks for our enjoyment! Thanks, men of Manchester! thanks that your liberality nursed into life and strength a magnificent idea! You have given us a bright vision, and, in the words of the poet, appropriately quoted by Mr. Fairbairn, when he announced the Exhibition of Art-Treasures as closed—

"A thing of beauty is a joy for ever."

Saturday last was the day selected for this somewhat painful ceremonial. The proceedings

were severely simple and modest. It was as if Art disdained anything like an ostentatious farewell. There was a trophy of flags, there was music, there was an announcement made with Spartan brevity, there was a shout of grateful acclamation, repeated, and again repeated, there was a lingering throng unwilling to feel that they had taken their last look—and the Exhibition was over. It is now a thing of the past—a pleasant passage of history. The financial result of it is yet doubtful—let us hope that the outlay will be covered without imposing upon the promoters of the enterprise any serious pecuniary burden. The total number of admissions from the commencement have been 1,302,584. What an amount of refined and refining gratification do those figures represent! What an infinity of impulses—most of them, too, we may well hope, of an elevating kind—must these visits have set in motion! What an educational power must have been exerted! The effect will, no doubt, become visible in due season. We have no such views of the exalted character of the "mission" of Art, as are growing into fashion now-a-days. But there is, nevertheless, a subtle connexion between beauty and virtue, and he who most fitly expresses a true thought, whether it be in stone, on canvas, or in melodious sound, has done a deed entitling him to the respect and gratitude of his fellows. It was reserved for Manchester to assemble under one roof the greatest masters of this pleasing mystery, and enable them to address themselves in harmony to an admiring world.

#### THE CENSOR AT FAULT.

"Let 'em alone, and they'll come home  
And bring their tails behind 'em."

THE *Times* of yesterday, in a sarcastic leader, makes mince-meat of a speech delivered by Mr. Willoughby, a Director of the East India Company, to his Parliamentary constituents at Leominster. After running over the main topics of the speech, and exposing the negative view in which it is conceived, the writer sums up in the following sentence—"Eighty thousand men have risen in revolt, massacred our people, proclaimed the heir of the Moguls, seized a great city and arsenal, besieged our troops in the capital of our last-acquired province, and one of the governors of the empire, a commercial lord of the East, informs us that there is no assignable cause of these calamities." *Et tu Brute!* "Art thou also become like one of us?" When Mr. Miall in his address to the electors of Tavistock spoke in popular phraseology of the anomaly of subjecting some 200,000,000 human beings to the government of a commercial company, the *Times* rapped him on the knuckles, for being, as a public writer and an ex-legislator, so profoundly ignorant of his subject as to make use of such a description. Then, the East India Company was not a commercial company, nor did it rule in India at all. The occasion was served. The matter was forgotten. And now, when it suits the altered line of tactics taken up by the leading journal, a Director of the Company is described as, "one of the governors of the empire, a commercial lord of the East." One has always this comfort in falling under the lash of the *Times*—that the same hand which scored the back, is pretty sure to offer the unguent which soothes and cures the weals. Loose phraseology is not the exclusive characteristic of electoral speaking—it is sometimes found even in the columns of our contemporary. The preacher falls into the very sin he denounces. The censor, when left to himself, commits the very fault which he had ostentatiously reprobated. The *Times* is as substantially right, and as technically wrong, in its language, as was the candidate for Tavistock, whom it accused of a singular lack of acquaintance with his theme. The latter, if he is so disposed, may now find shelter behind the high authority of the former, or confess, if he prefers it, in the language of Melancthon, "Brother, brother, we are both of us in the wrong."

#### DRESS REFORM.

THE follies of fashion are becoming unendurable. Female costume has again become a topic on which gallantry is best shown by words of friendly counsel or protest. When ladies themselves denounce the increasing extravagances of fashion, and appeal for help to the sterner sex, that appeal ought not to be made in vain.

"The inordinate love of dress" says *Eleanor*, in a recent letter in the *Times* addressed to her "Sisters and Country-women" "has risen to such a height, and has spread so widely through all classes, that it can no longer be called a weakness—it is a sin." Large fortunes are impaired and small ones wasted in the endeavour to keep pace with the demands of fashion. "Ladies who used to dress handsomely on thirty pounds a-year," we are told by the writer of an excellent article on "Female Dress in 1857," in the current number of the *Westminster Review*, "now



find that sum insufficient for their gowns alone; and middle-class young ladies, who have hitherto been satisfied with twenty pounds a-year, are now driven to their wit's end to keep up with the mode at all; and they have recourse to cheap showy silks that will not last, or light gauzy materials requiring a style of petticoat which makes the dress a costly one after all. . . . This year, 1857, will be a mortifying or disastrous one in the family history of too many households. The cost of dress has become so disproportionate to other items of expenditure as to create serious difficulty in the homes of men of business, who have hitherto been able to provide their wives and daughters with whatever was needful to a moderate complacency. The rich silks of the day, under their various names, of which every lady thinks one, at least, absolutely necessary, cannot be had for a wife or daughter with the prodigious trimmings that are equally indispensable, under a less sum than would maintain a country clergyman, or half-pay officer and his family." The results of all this extravagance are "exhausted credit, debt, secret gambling in one shape or another, and even theft in the form of a great spread of shoplifting, and the purchase of stolen goods." Such is the general testimony of a writer evidently well-versed in the subject, and qualified by her sex to speak with authority.

We are wont to ridicule the fashions of by-gone days—the high heels, hoops, and patches of our maternal ancestors. But though the general taste may have improved, it is scarcely embodied in practice. The votaries of the capricious goddess are numerous and irrational as ever. What can be said for the present style of female costume? By concurrent testimony it is inimical to health, stiff, ungraceful, inconvenient, and expensive. Common sense and good taste alike unite in condemning "the structure of silk or straw, adorned with flowers, ribbon, and lace, crowded on the angle of the jaws and the nape of the neck, and with its fore part just reaching the crown of the head," which constitute the bonnet of 1857—the long skirts, "the trammels and instruments of torture under the name of clothes"—the crinoline, gutta percha, or steel cages that deform the female form, and produce only inconvenience. It is a dress mania carried to an extreme, without answering any one of the good objects of dress. "Place the most bewitching of the animal creation under similar conditions of artificiality, and what will become of their grace and charms?" pointedly asks the *Westminster*. Without gratifying any taste but the love of finery, without exciting admiration in others, subversive of comfort and convenience—how comes it that this absurd fashion has been allowed to tyrannise over our fair countrywomen?

The reply is not indicative of a very high standard of female education, or self-confidence. Why should woman recede in the elegance and comfort of her costume, when Art Treasures Exhibitions, Crystal Palaces, and Schools of Design attest a natural improvement in artistic taste? Simply because she consents to bow down to the caprices of fashion, instead of consulting her own reason. Good sense suggests that dress should be regulated by considerations of climate, national idiosyncrasy, age, occupation, personal appearance and outline, and other special considerations. It is a matter of individual judgment. But that our countrywomen should surrender their own taste and independence at the shrine of "an extravagant beauty, who, though a graceful empress seems well inclined to try how far she may go in caprice with the world at her heels, and to put to proof the power of her beauty in making fools of 'ladies in all lands,'" is an exhibition of folly lamentable to witness. The fair sex of the present generation, in their slavish idolatry of fashion, seem bent on reversing the truth of Dr. Johnson's remark, that those persons are best dressed of whose dress no account could afterwards be taken.

The *Westminster* critic hopes that "the general cultivation of the reason, and the particular education of the taste in early years, will extinguish the follies of female dress and manners." We doubt if even this would suffice. Fashion is a despot by whom even common sense and good taste are enchained. It is not only the frivolous and thoughtless, but the intelligent and high-principled that surrender themselves to the social tyranny. They can't afford to be singular—is the sum and substance of their response. We have great faith in the general good taste and refinement of Englishwomen. If they would only give these qualities fair play, we should not fear the issue. Society would then soon have to rejoice over the extinction of the fashionable monstrosities of 1857, the curtailment of domestic expenditure, an increase in feminine attractions, and the growth of national self-respect. "Who would be free, themselves must strike the blow."

Our trans-Atlantic cousins, with their usual shrewdness, have devised the best remedy for

this social weakness. They have organised a Dress-Reform Association, not to encourage Bloomer eccentricities, but "to induce reform in women's dress, especially in regard to long skirts, tight waists, and all other styles and modes which are incompatible with good health, refined taste, simplicity, economy and beauty." The great advantage of such an organisation is, that it constitutes a rallying point for the timid and hesitating. It may be that in the mother country, where the one sex is more prejudiced, the other more retiring, and both more sensitive to the shafts of ridicule, such a movement would not take root. We cannot wish better for our countrywomen, "than that" in the language of the *Westminster*, "they may attain to a degree of independent good sense, which will qualify them for a similar reform on their own behalf."

#### CHOLERA.

A special meeting of the Association of Medical Officers of Health was held on Saturday, to receive a report from a committee of their own body on the subject of an outbreak of cholera near Stratford. Mr. Simon, president, was in the chair. The report—signed by Dr. Ansell (chairman), Dr. Challice, Dr. Dundas Thomson, Dr. Hillier, and Mr. Ellison—stated that the committee had, on Thursday last, visited the spot where the disease is believed to have broken out. They found that there had been fifteen cases, of which seven had proved fatal. The earliest case occurred on the 29th September; the first death on the night of the 2nd of October. The place in which all the cases occurred was Abbey-row, West Ham—a locality remarkable for bad ventilation and bad drainage.

#### Spirit of the Press.

The talent, both of the daily and weekly press, seems almost wholly devoted to India, or rather, looking at the papers before us, to Indian Reform. The "National Association" occupies a little space, but is treated indifferently. For, the English editorial mind, like the English mind engaged in any other kind of work, moves, at first, slowly. It does not throw its whole strength into a subject until it has gone round and round about it but, then, like "Fire Eater" at "Man Eater," in Mr. Knighton's amusing book on Lucknow and the Court of Oude—it springs with all its vigour at the very heart of its subject. There are, however, some forcible observations on one of the dangers of the new movement, in an article in the *Morning Star* of Monday:—

We cannot, however, disguise from ourselves that some formidable evils may flow from such associations as these, unless they are vigilantly watched and held in check by public opinion. It is in no captious or unfriendly spirit that we venture now to point attention to one or two of these dangers. In the first place, we have observed a great tendency on the part of the benevolent theorists who come forward on these occasions, to invoke the interference of the State as a sovereign remedy for all the ills that flesh is heir to. We have attended with some diligence, and with considerable instruction and pleasure, the discussions that have taken place at the different departments into which the Association resolved itself. There were great ability and an admirable spirit displayed in many of the papers read. But it was impossible not to be startled and alarmed at the number of suggestions made for calling in the aid of Government to meddle with the social machinery. Every good man whose attention has been arrested by any form of evil with which society is afflicted loudly insists upon instant legislative interference. We verily believe that, if all the suggestions of this nature made at the recent conferences were acted upon, there would be no one relation or act in the whole life of the labouring classes in this country, from the cradle to the grave, that would not be more or less brought under the cognizance and control of the State. The State is to take care of their health, their education, their morals, their religion, their dwellings, their amusements, their hours of labour, the relations between them and their employers, and everything, in short, in the entire compass and economy of their existence. Now this will never do. The English people have been hitherto distinguished by their independence of character and capacity of manful self-help, and we believe that a greater calamity could not befall this country than that the Government should undertake what some of these well-meaning gentlemen evidently wish—a universal system of official meddling with the social life of the community. And among other evils that would ensue would be the gradual sapping of that very spirit of voluntary benevolence, of which the meeting at Birmingham was one of the noblest illustrations.

The *Saturday Review* takes up, this week, in a spirit very foreign to that usually exhibited in its columns, one or two Biblical questions, looking at them from the purely Christian point of view. Our Biblical readers will, perhaps, be startled at the following exegetical attempt: the subject discussed is the Doctrine of Revenge:—

The opinion which condemns revenge is defended by a reference to certain well-known passages of the New Testament. It would perhaps be hard to find a stronger illustration of the careless fragmentary way in which those who most frequently appeal to the Scriptures are accustomed to read them. The great authority upon the question is the famous passage which extends from the 18th verse of the 12th chapter of Romans to the end

of the 13th chapter. Stephens's awkward division of chapter and verse has seldom caused greater confusion than in this instance. No ordinary reader would perceive that the sense is completely cut in half by it, yet nothing can be plainer than the fact; for if the passage be read continuously, it has the clearest logical connexion:—"Do not revenge yourselves, but rather pause (*breve pausa*) in your anger. For it is written, 'Vengeance is mine; I will repay, saith the Lord.' Therefore, if thine enemy hunger, feed him," &c. Let every soul be subject to the civil government (the higher powers), for it is ordained of God; and whoever resists it, resists God's ordinance. Rulers are a terror to evil works. The magistrate is the minister of God to thee for thy good; but if thou do evil, be afraid, for he beareth not the sword in vain, for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Inverting the order, the passage runs thus:—The civil government is ordained by God himself, as his agent to execute vengeance upon evil-doers. Do not, therefore, take the law into your own hands on your own behalf, but pause, being confident that God does and will (through his agent or otherwise) revenge you, and, in the mean time, try to soften your enemy by kindness.

In another article in the same journal we have the following reflections on the doctrine of a special Providence with reference to the Waterloo-bridge murder:—

As we have already hinted, we think that the argument for special interpositions of Providence is often unwise and always questionable; but there is a general consent of mankind that murder will out—a healthy and useful prejudice, as even those will admit who deny its legitimacy as a religious conviction. In the present instance, there is certainly something very significant in the marvellous and unexampled circumstances which led to the discovery of the existence of the crime. In any ordinary case, the string would have dropped the ghastly bag into the silent and all-concealing river—any other bridge than Waterloo would not have presented the retaining buttress—any other part even of Waterloo Bridge would have concealed the deed. Some years ago, on the Great Western Railway, a fragment of a wheel of one of the carriages was splintered off at the very moment when an opposite train was passing, and a lady was killed on the spot. The chances were as every foot of road between London and Plymouth to one, against this accident happening at the very instant that a passenger could come in contact with the iron fragment. The chances against the concurrence of circumstances which led to the discovery of the Waterloo-bridge murder, we dare not attempt to calculate. We sympathise with the public feeling which is disposed to trace this fatality to an interposition something more than human.

But, the main portion of the press is devoted to matters relating to the Indian Mutiny. The recall of Lord Canning being under the consideration of "public opinion," the *Daily News* discusses his peculiar merits as compared with Lord Ellenborough. The present Governor-General is thus sketched:—

Lord Canning, it is clear, has no military capacity: he mistrusts military men, is jealous of their authority, thinks a great deal too much of his own power and dignity, and resents independent advice and suggestion. He is a small man in a great situation; and the worst of a weak man is that he is sure to rely on bad advisers. It was a reproach against Lord Ellenborough's administration that he favoured the Military and depressed the Civil Service; and as the latter is powerful at home, he fell before its influence. As a general rule, the counsels of the Civil Service have since prevailed; and though we will not go so far as to say that they have brought India into its present plight, yet, inasmuch as they are obviously incapable of saving India from this terrible disaster, one might have reasonably expected that, while in it, Lord Canning would not have relied too much on civilians. Yet it is too true that the doctrinaires of India have possession of his mind; that it is the pen and not the sword on which he most relies.

Here is the companion picture:—

The field of choice is certainly very—it is painfully—small. In it, Lord Ellenborough, it cannot be denied, is by far the most prominent figure. He has many qualifications, but he has also some very provoking and disagreeable defects. Those defects have separated and left him very much alone in the political world; and though such isolation is by no means inconsistent with, and may, indeed, spring from, independence of thought and character, a vigorous intellect, and courageous self-reliance, it indicates and suggests an impetuosity and arrogance of temper, an absence of conciliation, co-operation, and, perhaps, of moderation, and an intolerance of speech and conduct, which are very great defects in a public man. There seem to be, in fact, two Lord Ellenboroughs: one a statesman of great sagacity, of great knowledge, of prompt decision, of enlarged views, of extraordinary fertility of resource, and of undoubted patriotism. This Lord Ellenborough is obviously eager, and anxious, and zealous to serve a country which he feels he has the capacity to serve and be useful to. But then comes the other Lord Ellenborough, a vindictive, sneering, intolerant politician, who repels confidence just as his more genial namesake invites. . . . And thus it has throughout life been with Lord Ellenborough; his own foibles and defects have been his worst enemies. Striking, however, a balance between the good and bad sides of Lord Ellenborough, it must, we think, be acknowledged that on the whole he is the best man we have now got for the immediate work that is to be done in India. He is arbitrary, extravagant, intolerant, both in speech and conduct; but he is also full of vigour, courage, knowledge, and expedients—he sees clearly all that has to be done, and he sees his way as clearly to do it. He would, in doing it, disgust and exasperate all the doctrinaires of India, and their ready pens would be instantly turned against him. He might even again insult the bishops and clergy, but he would give his confidence to the best military minds about him; he would direct and assist them; he would make provision in all directions for the armies of India; he would confirm the staunch, and recover the wavering native princes; and he would inspire the British soldiers in India with courage to accomplish anything. Were it possible instantaneously to replace Lord Canning by Lord Ellenborough, his presence at Calcutta would just now be



worth in the present plight of public opinion there 20,000 bayonets.

After this our readers will agree with us that there is "nothing like leather."

The *Press* is severer than usual on the regulation of the Indian campaign and on the cause of them. Here is a fair sample of what Ministers may expect from Mr. Disraeli when Parliament next meets:—

But, of all the glorious triumphs of Havelock, is there one for which the Government can claim the remotest credit? Cawnpore has been re-captured by a skill and courage which has baffled overwhelming numbers. Lucknow has been miraculously preserved. Delhi held in check, and the Punjab overawed; but are these successes, positive or negative, attributable to any efforts by the Government at home? There is not a single victory, a single gallant repulse of the enemy, a single heroic defence or desperate struggle, a single step in the whole campaign, which can in any way be attributed to the support their energy had provided for those heroes now four months nobly struggling against a terrible peril. Between the flashy arrogance of one Minister, the stupid confidence of another, and the musty pedantry of a third, we need not be surprised at this result. It has not been for want of time that stout arms from England have not assisted our brethren in India, but they have been prevented by the accumulated aggravations of folly, and by the lamentable blunders of a "bold and resolute" Ministry.

The same paper forebodes a recurrence of the Crimean disasters:—

After the imbecility shown both here and in India, we should not wonder if the army we have sent out were left to languish at Calcutta or make its way up the country as best it can. It is easy to amuse the public here with details of the number of troops that have been sent to the seat of war; but we should like to know what provision has been made for their moving when they get there. We should be glad to hear what has been done in the shape of commissariat and transport arrangements, and in the way of procuring horses and saddles for the cavalry, and horses and batteries for the artillery, when they land. In the way of providing those requisites, in short, to make these branches of the army effective which the sagacity of the War-office decided in nearly every case to have left at home.

Lord Palmerston is most severely handled for the "political capital" he makes out of every event, whether it wears a cheerful or disastrous look for his country.

Again, when this country was informed that an "insolent barbarian" had insulted the inheritors of Roman citizenship, nobody of course saw that there was any connexion between the Chinese war and the stability of the Palmerstonian Cabinet. Nobody saw that, bankrupt in resources, the Premier was driven to defraud the public by embezzling their enthusiasm. Nobody saw through the craft which induced Lord Palmerston to deplore the atrocities of Yeh only until the atrocities of Nana Sahib turned up. Here he had a better investment. Nobody, of course, sees that, by taking credit to himself for a "vigorous prosecution of hostilities," he is laying up for himself a store against a rainy day—that when the winds of popular indignation beat against a Minister who has no aptitude for social legislation, he may be able to fall back upon the "capital" judiciously laid up during times of war and tumult.

Amidst the numerous discussions on the future government of India, we find only one independent journal—which we have before quoted—pronouncing in favour of the present system. After a bold sketch of the misgovernment of our Colonial Empire from Downing-street, the *Saturday Review* then sums up the controversy:—

Under present arrangements, the Board of Control corresponds to the Secretary of State of the old colonial system. The India House answers to those permanent subordinates who, be the theory of Government what it might, had always a quasi-monopoly of the knowledge essential to action. And, this being so, we say that the Directors, effectually controlled as they are by the crown authorities, are infinitely better placed than the officials against whom Mr. Buller waged so successful a war. They have more consideration and therefore more heart in their business; their functions are quasi-public, and imply therefore a true and real, if not a legal, responsibility; and, above all, better security is taken for their accurate acquaintance with the empire they govern. These circumstances of their situation deserve to have all weight attached to them, however much it may be necessary to amend the relations of the Board of Control with the India House, or of both with the local Government of India.

The *Examiner*, in an article which has been copied into most of the morning papers, ably turns the tables on the East India House in the matter of the missionaries in India. As probably it will have been read by many of our subscribers, we will only quote the last sentence:—

A perfect toleration of all forms of worship is the maxim which this country will insist on in India as in every other dependency of the crown, but this does not imply that our own religion should be thrust out of sight, as if we were ashamed of it. Such conduct would amount to a premium on false religions, and, indeed, that premium we have been paying until it has produced us an army of traitors and assassins. Christianity is part of our civilisation, and without it assuredly neither our arts nor our morality will make progress in India or anywhere else.

**THE MILITIA.**—The *Globe* announces the immediate embodiment for garrison duty of 14,000 men—English and Scotch militia. About 3,000 of the Irish militia will also be embodied forthwith. The English regiments are as follows:—Bedford, 2nd Royal Cheshire, 2nd South Devon, 2nd Gloucester, Leicester, Northampton, 1st West Norfolk, 1st Surrey, 1st Suffolk, 1st Tower Hamlets, Worcester, 2nd West York, Sussex, Stirling, Aberdeen.

## Foreign and Colonial.

### FRANCE.

The following political speculations are indulged in by a Paris correspondent of the *Nord* of Brussels:—

All the preparations have been made for the removal of the court to the chateau of Compeigne, and the invitations will be issued between this and the end of the week. It is thought that important negotiations will take place at Compeigne in order to enable the Congress of Paris to terminate its labours. The second plenipotentiaries expect to be convoked after the return of the court from Compeigne, that is to say, about the latter end of November. The period for their meeting cannot, however, be fixed until after the vote of the *divans ad hoc*, the arrival of the report of the European commission, and the receipt of their special instructions from their respective courts; a delay of six weeks will not be too long for all these preliminaries.

The *Moniteur* has published a table of the revenue, from which it is seen that the income derived by the country from the indirect taxes for the nine months of the present year, amounts to 781,083,000*f.* which represents an increase of 81,294,000*f.* over the first nine months of 1855, and 26,865,000*f.* over the corresponding period of last year. The difference in favour of the receipts from direct taxation for the same time against those for 1856, is 3,888,000*f.* The expenses for collecting the said revenue amounted to 1.26 per mil., or 0.3 per mil. less than in 1856.

### PRUSSIA.

The health of the King has now so much improved that it is intended to submit to him in a few days a proposition for the Government of the kingdom by a Regency. On Thursday his Majesty completed his sixty-second year. On this day the brass band, which every year, on this anniversary as well as on other high days, greets the early morning with sacred melody from the gallery round the base of the whole of the Palace, performed, as usual, Psalm tunes in honour of the day; but the 101 guns that are usually fired on this occasion were omitted, out of respect to the suffering state of his Majesty. In all churches of the metropolis Divine service was celebrated with special reference to the anniversary, and with a mingled expression of grief, hope, and joy.

As the King's body physicians have pronounced the malady to have assumed a milder form and a normal course, the bulletins are in future to be issued only once a-day, and for the present, at any rate, all apprehension of danger seems to be removed. The question of how the transaction of public business is to be arranged seems, however, to be not as yet settled.

The various organs of the press, as may well be expected, do not fail to favour their readers with some effusions in connexion with the anniversary of the King's birth-day, and the melancholy circumstances under which it is this year celebrated.

### SPAIN.

The Queen has at last been able to fix on a Ministry, and Armero has been appointed President of the Council of Ministers. The remainder of the new cabinet will be formed after the arrival of Mon in Madrid, who is on his way from Rome.

### UNITED STATES.

The arrival of the *Canada* at Liverpool on Sunday morning, brings news from New York to the 7th.

The monetary crisis continued with increased severity. A great many more failures had been announced, as well as the suspension of banks and bankers all over the country. Clark, Dodge, and Co., bankers, Melliss, and Ayres, and Bowen, and McNamee, importers, P. Choteau, junior, and Co., fur dealers, all of New York, are amongst the suspended.

The Legislature of Pennsylvania met in special session to consider the propriety of legalising the acts of the Philadelphia banks. The Governor's message recommends certain measures of relief, and these have been agreed to. The Governor thinks all will be right, as regards the banks being perfectly sound and solvent.

The Boston merchants, at a public meeting, resolved to sustain the banks at all hazards in their specie payments.

The Canadian banks are said to have sent requisitions to England for supplies of specie. The Treasury at Washington was redeeming Government stocks in large sums, and adopting other measures to relieve the pressure, which was seriously affecting public revenue.

President Buchanan had been unwell, but he was improving.

The agents in New Orleans of the Northern Bank of Mississippi were unable to redeem its notes.

The financial affairs of the States are in a most critical condition. The *New York Herald* of the 3rd says,—

Of all the gloomy days we have seen within the past six months this has been by all odds the worst. All the panics previously experienced are as nothing compared with that of to-day. The decline in stocks since yesterday has been greater than yet realised in the same length of time since the present revulsion commenced. At the first board to-day there was a most frightful stampede among holders of stocks, and the best on the list were slaughtered right and left. If there is a much lower depth for some stocks they will go completely out of sight. The losses realised must be immense, and the community at large must be suffering immensely from the enormous depreciation in market value.

It is confirmed from Madagascar that Queen Ranavaloa has expelled all the French and English residents from

her dominions. The date of the decree is August 25. The reason assigned is, that the Europeans entertain the project of dethroning the Queen, and placing her son, Prince Rakoutou, on the throne of Madagascar.

The last news from the United States is much more cheering. The New York and Boston banks have announced their readiness to discount to the extent of three millions sterling. The Pennsylvania bank refuses for the present to come into an arrangement with other banks, fearing that her largest depositors will remove their balances to other banks. Arrangements are making to place her on a firm basis. The other banks are at variance, refusing to receive certified checks of each other. It was in contemplation at Philadelphia, on the part of the banks or their friends, to ask from the Legislature at the extra session authority to issue one-dollar bills.

### AUSTRALIA.

The Australian news brought by the *Royal Charter* has been received. The Melbourne import market was dull, and large numbers of unemployed artisans were about to make a demonstration there. The Government Land Bill was still the chief subject occupying the attention of the Legislative Assembly. Thriving accounts had been received from the Mount Arrarat diggings.

The *Melbourne Herald*, of August 12th, contains a summary of news since the last despatch. The Government, it is stated, had succeeded in defiance of public opinion in carrying through the committee of the Legislative Assembly the squatting clauses of the Land Bill, which secure to the squatters a preference tenancy of their runs as regards the settled and intermediate districts of two years and a half, and in the unsettled districts of five years, the consideration being the payment of sixpence per sheep. The bill for the Abolition of State Aid to Religion had passed through the committee. The labour market at Melbourne was still intensely overcrowded. Mechanics were plentiful, and a considerable number seeking employment, wages being rather on the decline. Females were very plentiful, and persons not tolerably competent for service found great difficulty in getting hired.

Melbourne is now lighted by gas. We take the following from the *Argus* of the 11th August:—

The streets of this city were lighted with gas for the first time last night, and the event was convivially celebrated by the Mayor of Melbourne and his friends at the Criterion. Owing to the extreme width of the streets and the great interval which separates the standards from each other, the general effect was not so brilliant as had been generally anticipated; at the same time the light given is immeasurably superior to that of the oil lamps which have been superseded by this mode of illumination. The event, however, constitutes an epoch in our civic history.

### FOREIGN MISCELLANY.

The critical state of the Austrian money-market, and the urgent necessity for immediate measures for support will probably induce the Emperor to return to Vienna sooner than was originally expected.

The latest accounts from Jerusalem are of the 15th ultimo; they state that the ceremony of placing the portrait of the Emperor Napoleon in the convent of the Holy Sepulchre has just taken place with considerable pomp. The portrait was conveyed in procession from the house of the consul to its place of destination attended by the employés of the consulate and a number of pilgrims now at Jerusalem. Prayers were afterwards offered up in the chapel for the Imperial family, and in the evening there was a display of fireworks from the terrace of the convent.

After a lapse of sixteen days since the first party of those saved from the *Central America* were landed at Norfolk from the gallant little brig *Marine*, and when every hope of seeing any more of the unfortunate passengers and crew of the lost steamer had been almost extinguished, three more have been returned to their homes. After enduring the most terrible sufferings on the open sea for nine days—they were without food or water—drenched with the waves, exhausted from exposure, and reduced to skeletons from starvation, they were mercifully snatched from death in the darkest hour of despair. The account of their long agony is harrowing. One of them, Mr. Tice, the second engineer, was drifting on a plank for seventy-two hours, when, espying one of the damaged life boats, he fortunately succeeded in reaching her, and soon after fell in with the other two, Grant and Dawson, clinging to the hurricane deck of the steamer, and took them off. There is a sad episode in the story of these two men. It appears that at one time there were twelve in all on the hurricane deck, of whom ten perished miserably from exposure and starvation—a slow, lingering, and painful death. While drifting about at the mercy of the waves they saw several others clinging to portions of the wreck, but were unable to aid them; and, as there is no account of any of them having been taken off by any other vessel, the painful conclusion is forced upon us that they are lost—that we shall never hear more of the brave Herndon and the hundreds of unfortunates who went down with him on the deck of the *Central America*. It is a remarkable fact that the men last rescued had drifted on their frail support nearly 600 miles from the spot where the steamer sunk, before they were picked up—a dreary voyage, the terrors of which, with a protracted and agonising death staring them in the face, no one but themselves can realise. There are few instances, if any, on record of men enduring so much from the disaster of shipwreck, yet coming so bravely through it. Though there is little cause for hope that any more will be or have been saved, still there is a bare possibility that some of those seen



clinging to the captain's cabin or the wheel house may have been picked up by some vessel not yet heard from. We sincerely trust, though we hardly dare hope, that it may be so.—*New York Herald.*

#### A NEW ZEALANDER'S PARLIAMENT.

The following report of a curious and romantic meeting of native New Zealanders is condensed from the *New Zealander* newspaper. It appears from that paper that a meeting was held in May last, to discuss the question of establishing a Maori King. The natives, we are told, made no secret of the discussion, and several Europeans were present. The Maoris were clothed almost entirely in blankets and other indigenous garments.

The first day was devoted to reconciliation of old hostilities; the great men of different tribes sang songs to each other, and formally buried in oblivion the remembrance of ancient hatreds and former battles. On the second day, at ten o'clock, the Maoris assembled, in black cloth suits, with black neckerchiefs and in highly European costume; they ranged themselves in an open space at the end of a temporary town; in the centre were the leaders and principal speakers, each man with a paper and pencil to take notes of the proceedings. One party displayed a flag, which was understood to be devoted to the new King; a white flag with a red border, bearing two red crosses in token of adhesion to Christianity, with the inscription, "Potatau, King of New Zealand." The other party had hoisted the Union Jack. On the third side of the square were Maoris who appear to have joined neither party; and on the fourth side were native teachers, headed by Hoera and Heta.

Heta having read prayers, including the prayer for the Queen, Hoera delivered a short address on moderation and temper.

To Kererei (from the Loyal side) rose and said: "Commence your talking."

Hoera: "The talk will be about the flags: let them be disposed of. Direct all the speeches to that end."

Paoa: "God is good. Israel were his people; they had a king. I see no reason why any nation should not have a king if they wish for one. The Gospel does not say that we are not to have a king. It says, 'Honour the king: love the brotherhood.' Why should the Queen be angry? We shall be in alliance with her, and friendship will be preserved. The Governor does not stop fights and murders among us; a king will be able to do that. Let us have order, so that we may grow as the Pakehas grow. Why should we disappear from the country? New Zealand is ours; I love it."

Takirei Te Rau: "The first Governor came and gave the word 'friendship'; so did the second; the third; and so does Governor Browne. The source of this word is God. It came in the Gospel; and now there is added the law. What more do we want? I think this is the open road; the new one is overgrown and dark. I will not walk in it. Friendship to the Governor is the road to the Queen. Go on this road; it is the road to good. Let us go on this road."

Takirau: "This is the road—that word 'friendship.' But it applies to both sides. Our King would be friendly with the Queen. Their flags will be tied together. [Hoists the King's flag and ties it to the Jack.] I say, let us be like all other lands, who have kings, and glory, and honour. That is a clear road. Let us be strong to fasten on this. Let the blessing of God, which rests on all lands and their king, rest on us. If I asked the Queen to leave her throne, I should be wrong; but all I ask is, that the dignity which now rests on her should rest on our King, so that this land may be in peace and be honoured. Let the Queen and Pakehas occupy the sea-coast, and be a fence around us."

Wiremu Te Wheoro: "I agree in what Takirau says—friendship—alliance. I know that road: I don't know any other. [Pointing to the new flag.] Let that flag go down; I don't like it. Let its old honour remain, but don't seek any fresh dignity."

Mohi: "This is my word. Don't wander about. Wash out the writing on the new flag. I don't like it. It frightens me. Wash out the writing, and let the staff help to support the Queen's flag. Lean to it, its ancient honour; the honour of old, of old, of old."

Wiremu Te Awaia: "I am a small man and a fool. I am ignorant of these Scripture quotations. Ngatihau, don't be dark; Waikato, listen; Taupo, attend. My name has been heard in the old day, and sometimes it is still mentioned. I am going to speak mildly, like a father. My word is this: I promised the first Governor, when he came to see me, and I promised all the rest, that I would stick to him and be a subject of the Queen. I intend to keep my promise, for they have kept theirs. Mine was the desire to sell, and they gave me money. Why do you bring that new flag here? There is bother in it. I can't see my way clear. But I know there is trouble in that flag. I am content with the old one. It is seen all over the world, and belongs to me. I get some of its honour. What honour can I get from your flag? It is like a fountain without water. Don't trouble me. You say we are slaves. If acknowledging that flag makes me a slave, I am a slave. Let me alone. Don't bring your bother here. Go back to the mountains. Let us alone in peace. I and the Governor will take our own course. That's all."

This renowned chief's address had so powerful an effect on its hearers that long silence followed its delivery.

The next speaker, however, said, "I want order and laws. A king could give us these better than the Governor; for the Governor has never done anything except when a Pakeha was killed. He lets us kill and fight each other; a king would stop these evils."

At the instance of these speakers, "the new flag" was pulled down. Another Maori replaced it. "Let the flag stand," said a third, "but wash out the writing. The white men have the money, the knowledge, everything. I shall remain a subject to the Queen. But," he added, "I accept fully the arrangement made between the Governor and Potatau—laws, a director, and the assembly."

The discussion began to wax warm; on which the leader of the teachers called out "Let us pray;" and the proceeding thus ended for the time; the new flag being at that time down.

On the third day the business was resumed in a highly allegorical form after prayer—

A Chief of the Wherukoko: "Our motto is love to New Zealand." (A native song.)

Potatau: "Wash me, my friends; I am covered with mud. Love, Gospel, and friendship. Ngatihau, work, continue to work. The kotutu sits upon a stump and eats the small fish; when he sees one he stoops down and catches it, lifts up his head and swallows it. That is his constant work."

Several similar speeches and songs followed, and the meeting adjourned.

On the following day, the conference was resumed; and eventually, with much ceremony, the King's flag was lowered to half-mast and tied to the English flag. "But," said a native to the Kingites, "do not be sad; and [to the loyal party] do not you be joyful, for remember that though the flag is lowered the writing remains." The loyal party won the day at Waikato; but the flag was dispatched to other tribes in the south of New Zealand, to convene a larger meeting, for the purpose of inducing Potatau to accept the office of King, or to appoint some one else.

#### THE NATIONAL ASSOCIATION.

The brief summary of the first two days' proceedings of the conference of the National Association, which we were enabled to give in our last number, brought them down to the evening of Tuesday.

The different sections met again on Wednesday. We continue our report from that day, classifying the debates according to the subjects discussed.

##### LAW REFORM.

Lord John Russell presided over this section. Its proceedings were re-opened by the reading of a paper from the pen of Mr. T. Wakefield, exposing the evils resulting from the operation of the present law, especially as relates to the production and verification of title, the result of which was expense, delay, and disappointment; this occurring whether the transfer was of one or 10,000 acres. He showed, moreover, that the evils fell most heavily upon those least able to bear them. Having pointed out the defects of the law, he proceeded to consider various remedies proposed, especially commenting upon the recommendation of the commissioners to have certificates of titles in conjunction with registration. This plan, he thought, would increase the expense, although it might diminish the delay. He advocates as a much better plan, and free from the objection raised to the others, the granting of certificates with endorsement of an abstract title.

Mr. E. Fancett followed on the same side, and was followed by Mr. Ryland and Dr. Begg, who said he could speak of the bad moral effects attending the difficulty of land transfer. He held that the question was an exceedingly simple one, and could not conceive why a simple extract from the register should not be sufficient title. He hoped that whatever improvement was made in the law, it would be extended to Scotland. (Hear, hear.) He wanted to see the English freehold introduced there; the 40s. freehold. At present they had simply feudal tenure. He pointed out also that the Scotch registration system was far from being satisfactory.

Sir F. Kelly wound up the discussion, noticing as grievous anomalies the fact that the transfer of a small quantity of land cost as much as a large quantity, and the other fact that land could not be transferred as speedily as stock. He thought that the title once registered should be a parliamentary title. The purchaser would thus be as secure under the conveyance as a buyer of stock. Sir Fitzroy suggested the creation of a registry court, consisting of able lawyers, before whom any one wishing to register his title might, after due notice, be permitted to establish it. This being done, the owner might at any future time, transfer the land as easily as he could stock. In case of trustees, to prevent frauds, a caveat might be lodged at the registry just as a *distringas* is at the bank.

A discussion on "Bankruptcy Law Reform" followed on Friday, when a report recommending a new bill for a general reformation of the evils and injustice of the present law was adopted—the bill to be brought in by the Attorney-General.

##### EDUCATION.

Sir John Pakington presided.

Dr. Booth, Chairman of the Council of the Society of Arts, read an account of a movement instituted by the society for the purpose of applying the principle of examination to test the attainments of young men attending the classes at the mechanics' institutions, and of youths who had lately been pupils of commercial schools. The paper went on to describe the formation, in 1852, by the Society of Arts, of a general union of the mechanics' institutes of the United Kingdom. The union now included four hundred of them, the chief advantages derivable from it being a greater attention to classes for continuous courses of study, and to systematic instruction in preference to desultory lectures; the institutions assuming as they progressed the character of people's colleges.

The Rev. Evan Davies, Principal of the Normal College, Swansea, pointed out that the Government, whilst providing good schools and a liberal system of paid teaching for the lower classes, had not acted in a similar spirit towards the middle class, whose children were generally taught at private schools, by masters imperfectly educated, with much of the work done by some educated assistant, whose wages were less than those of a labourer, whilst the parents, either by taxes or subscriptions, paid half the cost of the superior education offered to the artisan. The tradesman's son, consequently, by remaining some six or eight years at school, managed to acquire what was indispensable in his business, with but little more. As to endowed grammar schools, the rev. gentleman questioned whether they were ever likely to meet the wants of the trading classes. He then

proceeded to allude to the movement originated by the Rev. F. Temple, at Oxford, observing that it might have a very important influence upon middle-class education, not only in promoting thoroughness and accuracy of teaching, but in widening the usual school course. He suggested, however, that the honour of obtaining a certificate should not be made too cheap, and advised that two distinct standards of examination should be established, the one entitling to a certificate of having passed an examination in a plain commercial course, and open to boys of fourteen; and the second to be to some extent a test of a liberal education, to include necessarily a fair knowledge of the classics and mathematics, and to entitle the successful candidate to a diploma. The rev. gentleman observed, in conclusion, that the first thing to be done in schools for the middle classes is to give a sound knowledge of ordinary English subjects. Many children ought not to attempt any more, the abilities of some being unequal to the task, others not being left at school long enough and regularly enough to do justice to a more extended course. That intelligent boys left at school till they are sixteen ought to receive a much better education than is usually given them, both in respect to extent and accuracy. That it is possible to give such boys a useful knowledge of classics, mathematics, and of such branches of physical science as they may desire, or may be useful to them, with positive advantage to the character of their commercial education.

The proceedings in this section were concluded by the reading of a paper by Dr. Humphrey on the "Plan and Objects of the Royal College of Preceptors."

At the meeting on Friday, several papers bearing on the educational question were read—"On the Difficulties in Promoting Rural Education," by the Rev. J. P. Hastings (formerly of St. George's Church); "On the Present Defects of the Education Question in the Three Great Divisions of the Empire," by Professor Pillans (of Edinburgh); "On Instruction to Adults in Evening Schools," by the Rev. — Miller; "On the Moral Education of the People," by Mr. Slaney, M.P.; and "On a Proposed Public Examination of Boys on Leaving the Elementary School," by Mr. Seymour Trevellick.

An hour's animated discussion followed the reading of the foregoing papers, including the one contributed by Mr. Akroyd. Dr. Begg (of Edinburgh) eulogised the superiority of the Scotch system of education. Mr. Montagu Leveson deprecated any steps in the direction of compulsory education until they had made their schools as perfect as possible, and still found that they could not fill them. If they only provided a good school, there was no difficulty in obtaining pupils. The education afforded ought to be most practical, and one principle of instruction inculcated ought to have reference to the rules of wages and the means of obtaining an honest livelihood. Mr. George Dawson could not agree with what appeared to be a fashionable running down of our existing schools. They were good enough for the purposes for which they were designed; and if ever so good a national system were established, parents would not send their children in any great numbers. Dr. Miller agreed most heartily with Mr. Dawson in this respect. He was desirous that the remarks the right hon. chairman had made in opening that section should not go forth to the public unchallenged. He (Dr. Miller) admitted that their schools were capable of improvement, and he was convinced that, so far as Birmingham was concerned, it was owing to no defective quality that they were not better attended. He maintained also that were it not for the good judgment and discretion of the head masters who were selected to preside over King Edward's School, the boast of efficiency of that institution with respect to the solution of the religious difficulty would be at an end. The Chairman, in winding up the discussion, noticed several points that had been raised in the papers by the different speakers. He referred, in terms of the highest appreciation, to the Scotch educational system, which he believed had been mainly instrumental in forming the character of that nation, and said we were agitating in 1857 for a scheme which had been adopted in that country since 1697. With regard to the remarks of Mr. Dawson and Dr. Miller, the right hon. baronet said in his remarks on Tuesday he had spoken generally, and without reference to localities, and reiterated his conviction that if they wanted to deal practically with this great question for the benefit of their fellow-creatures, they must, sooner or later, make up their minds to meet the two great wants of education—namely, a more organised national system and a reliable pecuniary fund to support it.

##### CRIME AND EDUCATION.

In the section devoted to "Reformation and Punishment," presided over by Mr. Recorder Hill and Mr. Adderley, a valuable and interesting paper on "The Connexion between Crime and Education" was read by Mr. Jellinger C. Symons, one of the Government Inspectors of Schools. We give the fullest report of this paper:—

The subject, Mr. Symons observed, exhibited the chief proximate cause of the greater criminality of one district over another. This disparity was immense. Crimes and offences ranged from 1 in 98 of the population in Middlesex, to 1 in 1849 in Merionethshire. He quoted from the accurate table prepared by Mr. Redgrave, from which all his statistics were drawn. It was too true that crime was the concomitant of ignorance. The relative proportion of those who possessed different degrees of instruction among persons committed for offences had stood thus for nearly twenty years, viz:—Totally uneducated, 33.1 per cent.; who can read or write imperfectly, 53.8; idem, well, 5.4; superior instruction, 3; unascertained, 7.4. Those who have re-



tailed a smattering of superficial instruction, therefore, furnished the bulk of criminals. After noticing the general meagre character of the education which during the last dozen years had been imparted to the great bulk of children in our common schools, he passed on to remark that the census of education of 1851, compared with the criminality of each corresponding county, as scheduled by Mr. Redgrave, enabled him to put this to a statistical test. He had arranged all the English counties, together with Glamorganshire (separately), and the rest of South Wales and North Wales, first, in order of their ignorance or dearth of schooling; secondly, in the order of their criminality; and thirdly, in the order of their density of population, and the general results he would submit to the meeting. He found little correspondence between the ignorant and criminal counties. Those which stood at the top of one column were sometimes near the foot of the other. On the other hand, when he compared counties as regarded crime and density of population, he found the correspondence most striking. Of the six most criminal counties, Middlesex, Lancaster, Surrey, Warwick, Northumberland, and Stafford, none were among the six most ignorant, but every one except Northumberland were among the six most densely populated; and the four first, comprising a population of five millions, stood in the same order, whilst there were no less than twenty-four counties (including nearly all the large ones) which almost exactly correspond in density and crime. Of this whole category, however, North and South Wales (with-out Glamorganshire, which has peculiar industrial and moral features) stand foremost for ignorance, innocence, and sparsity of population. The criminality of counties seemed also to be greatly determined by the rapidity of the increase of their population. Of the twelve most criminal counties those above named, together with Glamorgan, Durham, Kent, Chester, Hants, and Monmouth, the increase in population averaged no less than 19 per cent. between '41 and '51; whilst that of England and Wales was only 18 per cent. The converse held good equally. He had selected these counties as presenting the greatest rapidity of increase. It was a noteworthy fact that the chief industry in each was mineral. This was a useful index to another, and one of the most fruitful causes of low moral condition; he meant a disregard of the physical agencies of civilisation. In no phases of labour were they so recklessly neglected as in mineral districts. The intermixture of the sexes at work, the total absence of the means of decency, and of that vital necessity, public baths, and the prevalence of dirt and slovenly squalor, were painfully manifest in most of those districts, even to the casual observer. Such habits, together with the crowded dwellings and sleeping rooms, without separation of sexes or families, notoriously prevailed more or less in all densely peopled localities; and after carefully analysing volumes of statistics, and testing all the generally alleged sources of crime, he had arrived at the conclusion that in whatever degree other causes operated, densely packed communities invariably generated crime in proportion to their density, and that in all such places the manifold preventives and correctives of crime ought primarily and mainly to be brought to bear. The remedies, Mr. Symons observed, for the suppression of this increase of crime were—the immediate repeal of that evil act, for the multiplication of beer shops, the restriction of badly conducted public-houses, better paid and more efficient police, penalties upon publicans having drunken persons on their premises, sufficient and well-organised lodging-houses, under municipal and sanitary inspection, public baths and wash-houses, and penalties upon keepers of lodging-houses for allowing intermixture of the sexes in sleeping apartments.

## EXTIRPATION OF CRIME.

In the same section Mr. T. B. Baker, of Gloucestershire, read a paper on the above subject. In this paper Mr. Baker reminded the Section that as discussions at reformatory meetings were most generally confined to the management of reformatory schools, it would be well if more consideration was devoted to the question of the reduction of crime throughout England to the minimum amount if possible, and this should be the end kept in view always. Their endeavours should be directed, not merely to the mental reformation of an individual offender, but to the effectual removal of temptations from the masses. Great as these temptations were, there was none so strong and fatal to youth as the companionship of the habitual thief. He repudiated, as useless, the habit of sending boys to reformatories on their first conviction, as he believed that short terms of imprisonment judiciously administered would be of much more avail. That juvenile crime could be effectually reduced he proved by facts, showing that where professional and expert thieves were weeded out of their circles there was a visible diminution of general crime. There should be a clear distinction drawn in dealing with casual and regular criminals. The first conviction should be followed up by a short imprisonment, more as a warning than otherwise; the second by a much longer term of imprisonment; and the third and fourth convictions by still longer periods: but there should be no waiting until a seventh or eighth offence. By this means there would be separated the tie which connected experienced criminals with younger ones; and the latter would, in a great measure, escape the infection of the former. He also advocated the extension of the age under which persons were admitted into reformatories, as he thought that equal opportunities for reformation should be extended to criminals of an older class.

Mr. Baker was followed by Mr. Hill, on the "Industrial Schools Act of 1857." Mr. Hill, taking similar grounds to that occupied by the preceding speaker, advocated the extension of this act to England. He proposed the foundation of a complete system, by which the reformation of the large class of children who had not yet fallen into crime, but were in imminent danger of it, might in course of time be effected. For these children the extensive machinery of the reformatory was needless; and the very name of reformatory implied that the inmates were those who had already gone astray.

## EMPLOYERS AND EMPLOYED.

In the Social Economy Section, Mr. Edward Akroyd, M.P., read a paper on the relation between employers and employed, with reference to the Factory Act. He said it was the violent ten hours' agitation which took place in the Yorkshire manufacturing district, in 1853, that first induced his firm to consider whether they had done their duty towards the 5,000 workmen in their employ. At their works at Copley and Halifax they had established libraries, reading-rooms, schools, a chapel, a provident sick and death assurance society, a public bakehouse, a coal store for the use of the poor, allotment gardens, clothing societies, instrumental band, choral society, refreshment rooms, &c. Eleven hundred of the children were compulsorily instructed three hours per day, and there were training colleges for the men and women under certificated masters and mistresses. The greater part of the arrangements were carried out under committees of the men themselves, and the results had been of the most satisfactory character.

Mr. Mosekton Milnes, M.P., bore testimony to the excellent consequences which had followed Mr. Akroyd's efforts, and said that all this would have been impossible but for the existence of the Ten Hours Bill. He might say, also, that all the fears entertained as to the damage likely to accrue to the capitalist from the operation of the Ten Hours Bill had proved to be utterly futile.

## RAILWAY ACCIDENTS.

In the same section Lord Brougham read an elaborate paper on railway accidents, which he attributed chiefly to the unnecessary speed of travelling. He suggested that the maximum speed should be fixed at twenty-five to thirty miles an hour, and quoted the experience of the continental railways to the effect that with them accidents were much fewer in consequence of such a limitation.

## PUBLIC HEALTH.

The remaining subject discussed during the day was the Public Health, on which a valuable paper by Dr. W. H. Michael, of Swansea, was read, showing the influence of habitations over disease. The paper elicited a very animated discussion, in which Mr. Slany, Dr. Begg, Mr. Cowper, Dr. Connolly, and others took part. The most important result of the discussion was a general admission that further interference on the part of Government was very undesirable.

## PROSTITUTION.

In the Social Economy Section on Friday, Mr. Acton, of London, read a paper on "Prostitution."

Mr. Acton said he had no hope that this evil would ever be extirpated while poverty and instincts existed, while man was strong and woman weak; but it had attained so awful a height that measures of some kind must be taken for keeping it within due bounds. He had ascertained the extent of frailty was something like one in thirteen of the unmarried females in the country; and that two out of three of the surgical out-patients at the hospitals, and one out of six in the army and navy, were incapacitated from labour by diseases the result of prostitution. To diminish the evil he would have males trained to continence, would impose by the law heavy penalties upon seduction, would relax by the common consent of society the usual restrictions imposed upon lawful wedlock, and would encourage large demands for wives by facilitating the emigration of men and women of all classes to the colonies. He would have Lock Hospitals established in all the large towns. As to controlling the public exhibition of vice, he could see no hope of improvement unless they had domiciliary visitations of infamous places by the police. This was at present illegal, and many of our best lawyers maintained that it would be inconsistent with the spirit of the English law. He lent to the opinion, however, that the licensing of such places would be advantageous, and that the objection of its being a sanction and encouragement of vice was untenable. He could not see that the recognition of any crime or offence amounted to a sanction of it, and he could see that under a system of know-nothingism disorder flourishes. Public-houses were controlled by a legal dread of suspension, but the most obscene orgies, the most scandalous robberies, might take place within the walls of an unlicensed brothel without check or constraint, under the present system. He would, therefore, have them registered and visited. To attempt high-handed suppression would of course be political lunacy.

Mr. W. Shen, of London, solicitor to the Society for Enforcing the Laws for the Protection of Women, was willing to place visitatorial power in the hands of the police, but he thought this might be obtained without the sanction which would be afforded by licensing a trade and receiving a revenue from it.

Sir Benjamin Brodie said the question was surrounded by great difficulties. Prostitution was a monstrous and growing evil, and one they should try to get rid of, but long-continued celibacy was a monstrous evil also. The only proper remedy was early marriage. It was a melancholy feeling which pervaded the people of the higher classes, who thought that marriage could not take place unless the young couple had an income sufficient.

## PUBLIC MEETINGS.

On Wednesday evening, the Mayor (Mr. John Ratcliff) entertained at dinner about 200 guests—townsmen and members of the association—at Dee's Royal Hotel. Among those present were Lord Brougham, Lord J. Russell, Lord Ward, Earl Talbot, Lord Calthorpe, Lord Stanley, Lord Ingestre, Lord Alfred Churchill, Sir J. Pakington, Mr. W. F. Cowper, M.P., Sir Thomas Winnington, M.P., Sir Charles Hastings, Mr. W. Scholefield, M.P., Mr. C. B. Adderley, M.P., Mr. R. Hanbury, M.P., Mr. Slaney, M.P., Mr. E. Akroyd, M.P., Sir B. Brodie,

Dr. Livingstone, the Hon. and Rev. G. M. Yorke, Dr. Playfair, Dr. Begg, the Recorder of Birmingham, the Rev. Sydney Turner, Dr. Conolly, Mr. Arthur Helps, Mr. George Dawson, the Rev. Canon Miller, Mr. C. H. Bracebridge, Mr. J. F. Winfield, Ash-deacon Sandford, &c.

After the usual loyal toasts, the Mayor (who occupied the chair) gave "The Army and Navy," which was received with special honour by those present.

Colonel Gordon and Earl Talbot acknowledged the toast. The mention of General Havelock's name by the noble earl was followed by a burst of cheering.

The usual toasts followed, but the speeches were comparatively unimportant.

Lord Brougham replied for the Association, and Lord John Russell for the House of Commons. We have given the main part of Lord John's speech in another part of our paper. The other speakers were Mr. Helps, the Recorder, Lord Stanley, Sir J. Pakington, &c. They all partook of the after-dinner character.

On Friday, a few of the Liberal party met at a very few hours' notice, in the committee-room of the Town Hall, Birmingham, to present an address to Lord John Russell. Amongst those present were William Wills, Esq., William Middlemore, Esq.; Aldermen Hawkes, Lloyd, and Hodgson; the Rev. Dr. Miller, the Rev. S. Bache; Messrs. George Edmonds (clerk of the peace), George Dawson, Arthur Ryland, J. Jaffray, J. D. Goodman, Abel Peyton, &c. Upon his entrance Lord John was loudly cheered.

Mr. George Dawson opened the proceedings by requesting his lordship to understand that this was by no means a public meeting of the people of Birmingham. It was, as the address set forth, a meeting of a few gentlemen connected with the Liberal party, who, feeling that it would be wrong to let his lordship pass from amongst them without some recognition at their hands, had gathered hastily together, as the time was scanty and the opportunity small. He then presented Lord John with an address, at the same time requesting permission to retain it in order that it might be signed.

The address was of the usual complimentary character. Lord John replied in a few general remarks.

The closing meeting of the Sections was held on the same day at noon, under the presidency of Lord Brougham.

The Rev. Sydney Turner having read the general report, Mr. R. A. Slaney, M.P., moved its adoption. Mr. W. Akroyd, M.P., in seconding the resolution, suggested that the working classes be invited to take part in future conferences. (Loud cheers.) The Right Hon. W. Cowper, M.P., moved, and Sir B. Brodie seconded, the adoption of the general report from the sections. Mr. Jellinger Symons thought that in future all papers selected to be read at the conferences, should be printed and circulated amongst the members, so that each might be prepared to enter properly into the discussion. (Hear.) Lord Brougham said that nothing could be more judicious than such a proposition, and that it would tend to make those who took part in the discussions concentrate their observations. The report having been adopted, Lord John Russell proposed a vote of thanks to Lord Brougham, which was acknowledged by his lordship. Votes of thanks were then given to the mayor, the authorities of Queen's College, and the ladies who had attended the conference. Mr. Robert Owen then addressed the meeting, but some impatience was manifested. The Chairman said Mr. Owen had told him that this would be the last occasion on which he expected to address a public meeting; but he trusted such would not be the case. He had known Mr. Owen for many years, and whatever difference of opinion might exist between them, he could truly say that he had spent a lengthened, useful, innocent, and honest life. (Cheers.) After a brief final speech from the chairman, the proceedings terminated.

## CLOSE OF THE MANCHESTER EXHIBITION.

The closing scenes of this exhibition have been attended with an *edat* inferior only to that which marked the last days of the Great Exhibition of 1851. On Tuesday, as we stated in our last number, upwards of 27,000 persons visited the building. This was the last shilling day. The average attendance since has ranged from 5,000 to 10,000. Amongst the visitors on Wednesday were the Duke of Wellington, the Duchess of Beaufort, the Bishop of Oxford, Miss Florence Nightingale, with Mrs. and Miss Gaskell; and on Thursday Francis Pickens was present. A disgraceful scene occurred on this day in the refreshment room, in consequence of the extortionate charges made for refreshments. A perfect riot ensued on the refusal of a gentleman to pay a sum demanded. Several waiters were apprehended, and a judicial inquiry is now in progress. A correspondent of the *Manchester Examiner* lays the whole blame on Mr. Donald, whilst another party states that that gentleman is the most injured individual in the whole case, his loss amounting to upwards of 50*l*.

On Friday 10,708 persons visited the building, of whom 5,474 paid for admission.

## CLOSING SCENE.

On Saturday, the closing day, between 16,000 and 17,000 entered the building, of whom more than one-half paid. At half-past four on this day the bands gave the signal that the last hour of the exhibition had commenced by playing the national anthem. Immediately all the gentlemen present respectfully uncovered, and a simultaneous movement was made



from all parts of the building towards the orchestra, round which the visitors collected in a dense mass, listening to the band with a serious and marked attention, that had a striking and almost solemn effect.

As the music ceased to re-echo through the building there was a moment's pause of expectation, and Mr. William Fairbairn, the chairman of the executive committee, advancing to an open space in front of the orchestra, amid deep silence, closed the exhibition in these words:—

Ladies and Gentlemen,—The time has come when it is my duty to pronounce the last few words of farewell, and to inform you that when you have all retired from this building the Exhibition of Arts Treasures will be at an end for ever. I sincerely hope that you will never forget the liberality which has enabled that exhibition to be formed (loud cheers), and that the recollection of this building and the unrivalled Art Treasures it contained will assert among you the truth of the poet's line—

"A thing of beauty is a joy for ever."

Scarcely had Mr. Fairbairn ceased speaking when, moved by an involuntary impulse, a tremendous peal of cheering arose from all parts of the building. It was renewed again and again—sometimes for the executive committee *en masse*, sometimes for Mr. Fairbairn—sometimes for Mr. Deane, the general commissioner, but always hearty—always warm and general, and accompanied by such an enthusiastic waving of hats and handkerchiefs as would have moved the most impassive. The united bands, too, seemed carried away by the same fervour, and gave vent to their feelings in another grand repetition of the national anthem. But when this was over, prodigal of applause as if they had never cheered before, the shouts of enthusiasm and farewell broke out as loud as ever. Suddenly they ceased, and the crowd made a general set towards the place of exit, which, nevertheless, very few went out of, but, as if loth to quit the building for ever, almost as suddenly came back again, wandering about the wide saloons and casting long lingering glances on the great collection which none could hope to see again assembled, at least in Manchester. Then, after a few fluctuations the great tide of visitors set steadily out. For a time the current flowed evenly enough, but some 3,000 or 4,000 visitors displayed such an anxious desire to be the last to quit the building, that, in order to prevent a trial of patience which might have proved too much even for the patience of those "much enduring men" the executive committee, it was necessary to prevent those who had once left from again returning. Thus slowly the great mass was edged towards the door amid continued outbursts of cheering for the executive committee, Mr. Fairbairn and Mr. Deane, until the last of the 1,300,000 who in all have visited the Exhibition were fairly out, and either lost among the humble crowd who cheaply gratified their artistic longings from the outside, or were carried off a prey to the numerous rapacious cabs and busses which lurked at every corner; and so, as darkness fell, the Exhibition was left deserted and alone. The members of the executive committee were the last to quit, and the building was given up to a row of night police, who stole away in soft list slippers, flitting about from place to place.

#### FINANCIAL POSITION.

The *Times* has the following report on the financial results of the Exhibition:—

In spite of all obstacles, in spite of the lukewarmness of many who should have been its firm friends, and the ill-concealed hostility of others lavish in their predictions of the loss it would occasion to all concerned, it has been pre-eminently successful, and after all expenses have been defrayed a handsome balance will still remain in hand. The total number of visitors since the opening has been 1,335,000, and the number who have paid at the doors in all days amounts to 1,060,000. The sale of season tickets has realised the respectable sum of 23,000*l*. When to these items are added the profits on the sale of catalogues (of which upwards of 150,000 have been sold), on the umbrella and walking-stick departments, and other sources, we believe the total sum standing to the credit of the executive committee will amount to a few pounds over a hundred thousand. The gross outlay, including every possible item and the cost of the safe return of the most minute article contributed, we believe will amount to 104,000*l*. To meet this 4,000*l*. more than is at present in hand there remains the building, with the whole of its handsome fixtures. This is by some expected to realise 18,000*l*., by others 15,000*l*.; but, even supposing it only to bring the last-named sum, there is little doubt that 10,000*l*. will remain after all expenses to the credit of the executive committee.

#### ACCIDENTS.

It reflects not a little credit on the city and the populous districts around it that, although 1,300,000 persons of all classes have visited the building, not one single instance has occurred of wanton damage having been committed, and, except in the trifling case to which we referred on Friday, there has only been one breakage by accident. This fact needs no comment.

#### THE FUTURE.

In a few days more the whole of the magnificent collection will be in process of swaddling up and stowing away in hideous packing-cases of every shape and size. Within two months the building will be cleared of everything. Fortunately advantage has been taken of the occasion of their being together to perpetuate by photography the chief works of a collection which the public can scarcely hope to see again. In the great work in course of publication by Messrs. Colnaghi and Agnew the *chefs d'œuvre* of the Exhibition were placed before the gaze of thousands, and the long-doubted point as to how far photography could be applied to the reproduction of the works of the ancient masters has been set at rest. The difficulty of varied colours has been overcome,

and the most delicate tints of light and shade have been copied with a beauty and softness of outline which are almost marvellous. During the last few months exquisite photographs have been taken of the principal pictures at the Manchester Exhibition, which at the commencement of the present year, it was generally believed among photographers that it was impossible to copy in a recognisable manner. An official statistical account of the whole Exhibition, containing all the details of the plan from its first conception to the termination on Saturday, will also be published in the course of a few weeks.

#### INDIAN REFORM LEAGUE.

##### PUBLIC MEETING AT CALCUTTA.

(Reported for the *Morning Star*.)

On the 26th of August, a public meeting of European residents in Calcutta was held, pursuant to advertisement, inviting the attendance of all parties friendly to the Calcutta petition for a change of administration. The meeting was not, on account of the restrictions placed upon the Indian press, reported in any of the Calcutta journals.

Mr. MACKINLAY moved that Mr. Longueville Clarke take the chair, and the motion was carried by acclamation.

Mr. CLARKE in doing so proceeded to say:—Many years have elapsed since I presided at a public meeting in Calcutta for political purposes; but at those which I have presided at or taken a part in, I trust I have endeavoured to do my duty faithfully. I shall go back to a period, now more than thirty years ago, when the community of Calcutta being deprived of the Town Hall, held a meeting in the Exchange to oppose the imposition of stamps by secret taxation. I took an active part in support of that opposition, not only at the public meeting, but also in the Supreme Court, and I received from my fellow-citizens the proud honour of a public dinner at the Town Hall, and a most costly silver vase, as a mark of their approval of my efforts. Subsequently, in 1835, when the British inhabitants met in the Town Hall to resist the "Black Acts," it was I who brought forward at the meeting the well-known resolution which denounced Mr. Thomas Babington Macaulay for having introduced the first "Black Act," and recorded the minutes which he did in support of it, as an enemy to India, and a disgrace to his country—(hear, hear)—and this was unanimously carried by the largest meeting that Hall ever held. (Hear, hear.) Mr. Clarke proceeded to say: The advertisement invites those to attend who have signed, or are willing to sign, the petition now on its way to Parliament. No person has a right to attend who does not coincide with the principles of the petition, and that for this simple reason. The petition has been already adopted, and we now meet to form a League to carry it out. The notice states the object. It says:—It is proposed to organise an association for the purpose of promoting the improvement of the political condition and government of India in connexion with British interests, and to encourage British enterprise, and the employment of British capital in this country. (Applause.) The proposition, in short, is to establish an Indian Reform League. Mr. Clarke then read the principal paragraphs of the petition. The second paragraph of the notice says:—"These objects cannot, in the opinion of the originators of the League, be attained unless the government of British India be removed from the East India Company—(loud cheers)—and there be established in this country the direct government of the Crown, and an open legislative council of Englishmen." (Renewed and continued cheering.) That is the principle of this our petition, and the business of this meeting will be to consider what details, what proceedings we should adopt to carry out this great object.

Mr. MACKINLAY moved—"That a society to be called the Indian Reform League be formed, upon the basis of the prospectus now read."

Mr. DAYNE seconded the motion. He said it is proposed to establish a Reform League; and I have no doubt that that step will be fully attended with the results which we all desire. It is for us to collate and furnish facts by which to enlighten the extraordinary ignorance and stimulate the indifference of people at home with respect to India. (Hear, hear.) Sure I am that if any person who has kept a chronological list of the outrages that have been perpetrated since the time we first heard of the outbreak of the mutinies, and of all that the Government has done and left undone, and I believe there are many such amongst us should send those statements home to any one who has a voice in the British Parliament, and who would digest them, and plainly lay before the House the results at which he arrived, nothing more would be needed to determine the question whether this country should continue to be under the East India Company's administration or whether it should be placed under the government of the Crown. (Hear, hear.) That is the way in which we can exert ourselves most usefully, and the only way in which we can refute the lies. (Hear, hear.) I repeat, gentlemen, the lies, for any milder term would not be appropriate—(cheers)—which certain mouthpieces and advocates of the East India Company advance in their places in Parliament—lies which they would never have the hardihood to advance if they expected to meet a member of only three months' experience of India in the House. (Loud cries of "Hear, hear.")

The members of the committee were then nominated—the names were those of principal European merchants and professional men in Calcutta. A fund was also established. At the close of the proceedings,

Mr. LONGUEVILLE CLARKE vacated the chair, which was taken by Mr. D. MACKINLAY; and it was then proposed by Mr. A. T. T. PETERSON, and seconded by Dr. J. W. MILLER, and carried unanimously, "That the cordial thanks of this meeting be given to the chairman."

Mr. CLARKE replied: Most cordially do I thank you for the hearty reception you have given to the vote of thanks my learned friend has proposed in my favour; but I cannot accept that portion of his compliment in which he spoke of my address to you to-day as a "manful avowal" of my principles. I have avowed this day only those principles which I have avowed for thirty years. The only return which I can make to you for the flattering manner in which you have acknowledged my poor services to-day, is to raise one laugh among you. I have told you already that I was indebted to the inhabitants of this city for a very splendid vase for having advocated their case against the proposal to introduce stamps into Calcutta. Among the names affixed to that testimonial are the honoured and revered ones of John Palmer, Col. Young, Joseph Baretto, and Alexander Colvin. There are many names: but whose do you think appear among them? The name, gentlemen, of James Weir Hogg! (Much laughter.) You may go to Allen and Hayes and see it. And now having excited your mirth with one anecdote, let me amuse you with another. The inhabitants of Calcutta gave a dinner to Lord Metcalfe for giving liberty to the Indian press. I had the honour to preside at that dinner. On my right sat Lord Metcalfe. And who do you think sat on my left? Gentlemen, at that radical press dinner, the man on my left was Mr. Ross Donnelly Mangles. (Renewed laughter.)

#### THE REFORMATORY MOVEMENT.

A numerous meeting in support of the Reformatory and Industrial Schools movement, supported by the National Reformatory Union and the Reformatory and Refuge Union, was held at the Town Hall, Birmingham, on Thursday evening. It was presided over by Mr. W. F. Cowper, M.P., vice-president of the Committee of Council on Education, and was attended by most of the distinguished visitors who were present in the town in connexion with the Social Science Association. About 4,000 persons filled the body of the hall, and among those on the platform were Lord Brougham, Lord J. Russell, Lord Stanley, Lord Calthorpe, Lord Ingestre, Sir J. Pakington, Mr. C. B. Adderley, M.P., Mr. R. Hanbury, M.P., Mr. Slaney, M.P., Mr. Garnett, M.P., the Recorder of Birmingham (Mr. M. D. Hill), the Mayor of Birmingham (Mr. J. Ratcliffe), the Hon. and Rev. G. W. Lyttleton, Dr. Livingstone, Mr. Robert Owen, Mr. J. Sturge, &c.

The CHAIRMAN introduced the subject to the meeting at considerable length.

Lord BROUGHAM, who was enthusiastically received, said:—

One mournful reflection has always struck those with whom I have had the good fortune to discuss this important matter, whether men professionally acquainted with the subject, or men not professionally acquainted with it, except as rulers and administrators or moralists and keen and acute observers of what is passing in society. No one is senseless enough to dream of dispensing with penal legislation; no one is so unreflecting and thoughtless as to believe it possible that society ever could be knit together, or could exist in safety without a due administration of criminal law, temperate and tempered with mercy if you will, but still firmly and unrelentingly executed where guilt is clear and where there is no room for mercy. Yet those laws produce much less effect not only than might be desired, but even than could commonly be credited in the repression of offences. The reason of this is obvious. I have heard my old and excellent friend, Mr. Bentham, repeatedly contend, that if it were perfectly clear to a person who was about to commit an offence—say a larceny—that he would within a short time be seized, tried, convicted, and punished, although the sentence should only condemn him to return what he had stolen, he would not, if he were a man of sound mind, take the trouble to undergo all that process, and would never attempt to appropriate his neighbour's possessions. But the misfortune is that this assumes too much. All the chances which a man has of escape naturally affect his mind when he is meditating whether he shall commit an offence or not. The man who is desirous of appropriating his neighbour's goods for purposes of his own is so sanguine that he magnifies all the chances of escape, thinks lightly of the possibility of capture, trial, and conviction, and finally makes up his mind that he will run the risk, and commits the theft. What Mr. Bentham always left too much out of sight is, that when a man is minded to commit an offence he is not in such a calm state of mind as to be able to take an accurate view of his position, and the prospect of detection and punishment. All this points to the great object as to the desirability of which there can be no doubt,—namely, to reform, if possible, the offender, and to prevent the desire of committing an offence, by inculcating in his mind prudential as well as honest motives. For I would not trust to one of these motives only. I would give the greatest possible weight to good secular and religious education, as well as to sound moral training; but I would also attach great weight to prudential considerations—to that instruction which will teach a man how much better it will be for him, how much more comfortable for himself, how much happier a life he will lead, if he is honest, instead of pursuing those vicious courses to which but too many are prone. He concluded by moving—

That this meeting is deeply sensible of the value and success of the reformatory system, and would express its earnest hope that it may be yet more largely and effectually applied to the metropolis and the more densely peopled districts.

Mr. ADDERLEY said, that though there might be a universal assent as regarded the success of these institutions and the importance of extending them, still the same assent would not perhaps prevail as to



the principles on which they rested and thrived, upon which alone legislation had recognised them, and standing on which alone we could hope for their steady and healthy increase. We had sometimes sought to punish by education, and at other times to educate by punishments, and such a confusion was not more false in theory than mischievous to this country in practice. Many men of the highest eminence had hoped to meet the exigencies of punishment by educating the criminal. Now, he was not one of those who failed to appreciate the necessity that none of our punishments should in any way tend to corrupt the persons punished. It was most essential that the punitive process should tend to reform, and not to corrupt. At the same time, he believed that if the State undertook to reform its criminals altogether whenever they came under punitive treatment, the attempt would only end in failure and disappointment most detrimental to the whole cause of morality throughout the country. The usual subjects of punishment were adults, and adults were generally beyond the process of education. If they were to be educated, it was by raising the standard of society, and not by the artificial process of a prison school. On the other hand, until the establishment of reformatories within the last few years, the State laid hold of children presented to it as outcasts driven into crime by parental negligence or training, or (worse still) by compulsion; and these children, possessing no education, were treated by punishment suited only to adults. (Hear.) In these two processes we punished children who wanted education; we attempted to educate adults who wanted punishment. (Hear, hear.) Now this error could not be considered as eradicated, when, even among the social doctors, reformatories were considered in a section which had for its great subject that of secondary punishments. He conceived that the State, in introducing and recognising reformatories, acknowledged that children, before they were made amenable to punishment, should at least have the advantage of education; that they should have warning before the blow descended. Such a principle had only recently been recognised; but it resolved itself into the simple maxim, that children needed training. Here was the sum and substance of all the wisdom which all the conferences on reformatories throughout the country could possibly arrive at—a maxim which every mother and nurse throughout the country had already got by heart. Reformatories, he contended, formed a portion of our national schools. He would even go further, and say that the whole system of national education in England would have mainly to rest upon the experience of these, the lowest part of the structure, and that the experience acquired from them would solve many problems in the question. If he was not much mistaken, the whole system of national education, if ever successful here, would borrow more from this system of reformatories than from any other class of schools throughout the country. In the first place reformatories had solved the great religious problem. In the second place, whether for good or evil, they had given us the first practical experiment of a rate-supported system of national education. But, above all, they had dissipated for the first time, the phantoms caused by fanciful theories thrown in the path of the education of the poor by a refined and philosophic patronage. They had for the first time introduced a plain, industrial system of education for the poor; and, if they succeeded in training those children to honest industrial pursuits adapted to their station in life, they would have done more for the cause of education here than the national system even of a country like Prussia had ever proposed to itself as the climax of its utmost possible success.

Lord STANLEY said:—

The first danger I think which such institutions incur is the risk of their exciting a feeling of envy in the minds of the honest poor. (Hear.) That is a danger which is, perhaps, not sufficiently considered, and of which, I confess, the magnitude seems to me to increase the more I consider the subject. But if the danger is real the remedy is obvious. Do not set up magnificent establishments. Do not make them show-places. Let everything be as cheap, and rough, and simple as is consistent with decency and health, and in reasonable limits with the comfort of the inmates. (Hear.) Do not aim at any great intellectual attainment on the part of the boys whom you take in. (Hear.) Hard work, both as a moral and as a physical remedy, may best be applied in such a case. He would also suggest a greater classification as to ages than had yet been attempted, and lastly, referring to what had been called the "outlet" question, he thought that in cases where boys had not been brought up in crime they should be found some respectable employment on leaving the reformatories, while for those familiar with crime from infancy there were the colonies and the mercantile marine.

Sir JOHN PAKINGTON moved—

That, considering the prevention of crime to be the most important of all the objects which the reformatory system has in view, this meeting cordially rejoices in the passing of the Industrial Schools Act of last session, and trusts that its provisions may be extensively applied.

After the Hon. and Rev. G. Yorke and the Rev. Sydney Turner had spoken, Mr. R. HANBURY, M.P., moved—

That this meeting would express its strong conviction that the claims of religion and the requirements of social policy equally demand that the reformation of offenders, of whatever age, be distinctly aimed at, and the means and opportunity of returning to paths of honesty and virtue be afforded them.

Lord JOHN RUSSELL and the MAYOR of BIRMINGHAM moved a vote of thanks to the Chairman, and then the meeting broke up.

M. Jullien's concerts at her Majesty's Theatre are to be re-commenced in November.

## Court, Personal, and Official News.

Her Majesty the Queen, accompanied by his Royal Highness Prince Albert, the Princess Royal, and the Princess Alice, left Balmoral on Wednesday morning, and travelling by Deeside to Ballateer arrived at Haddo House at 4.20 p.m. The Royal party were received by the Earl of Aberdeen. Her Majesty passed the night at Haddo House, and left on Thursday for Aberdeen, where her Majesty arrived at one p.m. After a short stay the royal progress was continued for Edinburgh. Holyrood was safely reached at six p.m. On Saturday the royal party left Edinburgh by an early train and arrived at Windsor at eight o'clock p.m.

The Prince of Wales arrived at Kehl, from Fribourg. He was accompanied by General Codrington, Colonel Ponsonby, and a physician. On the following morning, Baron de Weiler, the governor of Kehl, had the honour of an interview with the Prince. His Royal Highness afterwards went to Strasburg, where he visited the cathedral, and at noon returned to Kehl, and then proceeded to Carlsruhe, arriving from thence in England on Monday.

The report, says the Paris correspondent of the Press, that Queen Victoria intended to take the title of Empress of English India created some sensation in France, but the general opinion seems to be that it would be a wise political measure, as putting an end to the vacillating and procrastinating Government of the East India Company and the Board of Control.

A Cabinet Council was held on Friday.

The Rev. W. Rowe Jolley, of Torquay, has been appointed tutor to Prince Alfred.

The Post states that the Queen of Oude is lying dangerously ill at her temporary residence at Richmond.

Lady Graham is in a very precarious state of health. Faint hopes of her ladyship's recovery are entertained. Sir James Graham is in constant attendance.

We have great pleasure in stating, says the Union, that the health of Dr. Pusey, who has been sojourning at Great Malvern for some months, is greatly improved, and that well-grounded hopes are entertained by his physician of its complete restoration.

Lord Dalhousie arrived at Southampton on Monday, and proceeded to the residence of Captain Ramsay, the Admiralty superintendent of mail packets at that port. His lordship is compelled to walk on crutches. He proceeded to Malta in the Peninsular and Oriental Company's India mail steamer Indus.

The Morning Star announces that Mr. Layard, late M.P. for Aylesbury, will proceed to India by the next mail in order to visit the seat of the rebellion, and judge for himself as to its cause and results. "It will be remembered," says the Star, "with what alacrity the hon. gentleman started for the Crimea with a somewhat similar intention, and how much the Parliament and the country were benefited by his personal knowledge. It would be a great gain if some vacant constituency would elect Mr. Layard, during his absence, so that the House of Commons might have the advantage of his information when he returns."

The Athenæum, which is now being edited by Dr. Doran, gives the following anecdote of General Havelock's school days:—"Old Phlos" is a name which, we are sure, must be now making the hearts of old Carthusians dance with pride and delight. The Charter House has boasted of many scholars who have sprung into eminent men; among others, Crashaw, the poet; Addison and Steele, the essayists; John Wesley, the religious reformer; and Lord Ellenborough, the Lord Chief Justice. To the list will surely be added "Old Phlos." The pet name will be remembered by Carthusians whose memories can go back some forty years or more. They will not have forgotten the gentle and thoughtful lad who used to stand looking on while others played, and whose general meditative manner procured him the name of "Philosopher," subsequently diminished to "Phlos," and occasionally applied as "Old Phlos." That young and popular philosopher is the soldier at whose name the hearts of Englishmen beat with honest pride. "Old Phlos" of the Charter House, is Havelock, the hero of Cawnpore.

## Miscellaneous News.

The subscriptions to the Indian Fund exceed 140,000*l*.

POLITICAL DINNER IN ROCHDALE.—A grand banquet will be given to Sir Arthur Ramsay by his Conservative supporters on the 4th proximo.

The statue of Thomas Moore, the poet, was inaugurated at Dublin on Wednesday. The whole population turned out to grace the occasion, and the business went off with wonderful éclat. Lord Charlemont presided.

Captain Cook's good ship the Investigator, in which the celebrated navigator sailed round the world, and which was formerly moored off Somerset House as a Thames police-station, is ordered to be removed to Deptford Dockyard to be broken up.

Signs of winter have appeared in the north of England. The Ulverstone Advertiser says:—"On Monday morning, Scawfell, Helvellyn, and Bowfell were capped with snow. The swallows are off, and so are the lake tourists. Northern divers have appeared on the lakes, and the robins have attached

themselves to their favourite cottages. The Jura mountains are also covered with snow.

The annual meeting of the United Kingdom Alliance was held on Wednesday last, at the Free-trade Hall, Manchester. The Hon. Neal Dow, of Maine, took his leave of the public of Manchester, preparatory to his departure for the States. A meeting of the council took place at an earlier part of the day, at which progress was reported, and plans adopted for future operations.

The same vessel which was engaged in laying down of the submarine cable between France and England is about to depart from Liverpool with the cable intended to connect Sardinia and Corfu, and thereby to bring England into closer telegraphic communication with India. The ship takes out nearly one thousand miles of cable, and an English commissioner charged with executing the project, and who will be joined by representatives of France and Sardinia.

THE CIRCUMLOCUTION OFFICE.—The Cork Reporter mentions that the Great Britain steamship was recently chartered by Government to take two cavalry regiments out to India. The men, however, were not directed to get themselves ready to start until after the contract was made. Of course, a great delay took place, the vessel all the while being a heavy daily expense to the nation. The day of starting was fixed for the 2nd inst.; but then it was found that the soldiers (who, on such occasions, are obliged to take out new equipments with them) had not a single saddle! This entailed a further delay of six days, at an expense of 300*l*. a day. Of such were the blunders which lost us an army in the Crimea; such are the triumphs of an exclusive system of administration!

The Metropolitan Board of Works met on Wednesday, to take into further consideration the communication from Sir Benjamin Hall relative to the plan of drainage proposed by his referees, Captain Galton, Mr. Simpson, and Mr. Blackwell. It was first proposed that a committee should report on this plan; but this was negatived. Next, resolutions were adopted pointing out the differences between the plan of the referees and that of Mr. Bazalgette, and respectfully rejecting the former. Finally, the Board decided that the open sewers in the referees' plan are altogether inadmissible; and appointed a committee to communicate the result of their deliberations to Sir Benjamin Hall. In the course of the speechmaking, Mr. H. L. Taylor, one of the representatives of the City, made an attack upon Sir Benjamin Hall for overbearing conduct; he called Sir Benjamin "a second Nana Sahib."

BELGIUM.—It is shown by statistics officially published by order of the Government that the population of the kingdom of Belgium in 1850 amounted to 4,426,202 souls; the number of births, to 131,416; the deaths to 92,820; and the marriages to 33,762. There were about 11,309 illegitimate living births. There were in 1854 5,498 schools of primary instruction, and 7,655 infant, adult, and industrial schools. The number of scholars in the primary schools was 491,526; in the infant schools 25,464; and in the adult schools 170,527. The total amount received for the primary schools in 1854 was 180,197*l*. The public revenue of Belgium in 1856 was estimated at 6,029,660*l*., and the expenditure at 6,552,992*l*. The public debt of Belgium on the 1st of January, 1851, amounted to 24,854,079*l*., including 16,424,516*l*., the ordinary debt, and 8,429,563*l*. the extraordinary (for railways, roads, and canals). In 1855 2,558 vessels, of 441,554 tons, entered ports in Belgium; while 2,507, of 432,457 tons, cleared out. The official value of the merchandise imported in 1855 was 27,145,490*l*., and of that exported from Belgium 27,921,920*l*. The real value of the produce, &c., retained for home consumption in 1850 was 8,876,930*l*., and the duty received 444,157*l*.; and the specie imported 1,355,380*l*. The real value of the Belgium produce exported in 1850 was 8,401,301*l*., and the duty received 11,353*l*.

## Literature.

Sermons Preached at Trinity Chapel, Brighton, by the late Rev. F. W. ROBERTSON, M.A., the Incumbent. Third Series. London: Smith, Elder, and Co., Cornhill.

THE readers of the two preceding volumes of the late lamented Mr. Robertson's discourses, will have hailed the appearance of a third. Nor will they have failed to find it characterised by those same striking excellences which distinguished its predecessors. There is still the same freshness of style, the same clearness and boldness of thought, the same successful effort to pierce always to the heart and core of Christian fact and doctrine, and the same sympathetic practical power.

If we were required to point to the chief source of the influence which these discourses have exerted, and will doubtless long continue to exert upon thoughtful men, we should be disposed to ascribe it mainly to that spiritual insight which enabled the writer so happily to unfold the practical bearings of the facts and truths of Christianity. He evidently felt that in every one of those facts, and every one of the doctrines legitimately based thereupon, lies a source of possible power which only needs a responsive susceptibility in the hearts of men to make it most deeply significant in relation to all their inward and outward life. And he had a large



faith in the existence of such a susceptibility. He speaks like one who feels that he has a hold upon his brother man, and not like one who, all the while he is speaking, labours under the deadening conviction that there is no spiritual contact between himself and his audience, and that some preternatural intervention must be vouchsafed from above before his words can be anything better than water spilt upon the ground. He lays his hand upon our spirits, and the hardened, the wilful man, may be pained, may be irritated, rather than healed, but the touch he cannot deny. This is the sort of religious teaching we want. We do not say it is in the power of all to give it; at least not in the measure of a man like the author of these discourses; but when it does come, it is a thing of power. It exerts an influence which will not, cannot, be gainsayed.

Mr. Robertson was not a man given to much or to elaborate theorising. His strength indeed does not seem to have lain in that direction. Of course every man who thinks for himself in religious matters must theorise. He finds presented to him in his daily experience, with its needs, its failures, its aspirations, a certain set of facts. He finds in the Christian revelation a certain other set of facts purporting to be the needful complement of these, and he will not be able to rest contented until he has in some way satisfied himself as to the relation subsisting between the two. While aware of the peril which lurks in a too-exacting reason, he will yet feel that a revelation made to him by the Divine Being must needs vindicate itself by the response it elicits from the nature to which it is addressed. He will, if his religious thought be guided by the humility of self-knowledge, be prepared to find many things which baffle his analysis; but he will yet feel that every additional glimpse he obtains of the essence of doctrinal truth, will prove to him both a source of help and of strength, and a vindication and support of his faith. Now Mr. Robertson appears to us especially adapted to be a guide to those whose minds are thus occupied. Gifted with a singularly fine and sympathetic mind, and a keen spiritual penetration, he has in these discourses, as in the foregoing two volumes, done much towards showing how the Christian scheme of truth treasures within itself the resources of a life higher, purer, and more loving, than is in any other way to be realised. We by no means pledge ourselves to the whole of his views of particular doctrines; but of this we feel convinced, that it is impossible for a man to read thoughtfully and candidly these volumes without feeling more strongly than before that the doctrine of the cross is indeed "the power of God unto salvation" in them that believe.

Naturally enough, the author's opinions on the subject of the work and sacrifice of Christ have excited attention; and while thoughtful and ingenious readers have thanked him for light contributed, others have not been slow to brand him as heretical. As we have intimated above, we should hardly come to him for a systematic statement on this or on other important doctrinal matter. But we do find in him much of which the tendency is to win sympathy with Christian truth, and to make the sacrifice of Christ a thing precious and vital to the soul. That the sufferings of Christ were vicarious none could have held more strongly than Mr. Robertson. Suffering is in every case the consequence of an infringement of the Divine laws. Christ had infringed none of those laws; yet in taking upon himself the work of human redemption, he suffered and died. Those sufferings then, and that death, were the consequence—the punishment, if you will—of human sin. But was there a transfer of guilt? We will let Mr. Robertson here speak to our readers for himself:—

"It is assumed that Christ was conscious, by his omniscience, of the sins of all mankind; that the duplicity of the child, and the crime of the assassin, and every unholiness thought that has ever passed through a human bosom, were present to his mind in that awful hour as if they were his own. This is utterly unscriptural. Where is the single text, from which it can be, except by force, extracted? Besides this, it is fanciful and sentimental; and again it is dangerous, for it represents the whole atonement as a fictitious and shadowy transaction. There is a mental state in which men have felt the burden of sins which they did not commit. There have been cases in which men have been mysteriously exorcised with the thought of having committed the unpardonable sin. But to represent the mental phenomena of the Redeemer's mind as in any way resembling this—so say that his conscience was oppressed with the responsibility of sins which he had not committed—is to confound a state of sanity with the delusions of a half-lucid mind, and the workings of a healthy conscience with those of one unnatural and morbid."

Why then, do we ask, did innocence suffer? The question, we are bold to say, recoils upon all systems and "philosophies of salvation" alike—absolutely alike. Before this mystery, that He who was most good must needs suffer most greatly, the author of these discourses would have been one of the most meek and submissive in bowing his head.

We have said that one of the most capital

features of Mr. Robertson's religious teaching is its fine practical application of Christian truth to the necessities of our moral and spiritual life. And not only is this true, but his Christianity is pre-eminently a healthy Christianity. The formalism of the Pharisee is denounced, but there is no less keen an eye for the dangers which attend a spiritual sentimentalism; the appetite for religious excitement; the devotional rapture which is not without an affinity with voluptuousness. His morality is lofty and uncompromising; but it is always that of the Christian man of the world, not of the ascetic. Where every page is so rich in thought and suggestion, we are at a loss to select passages for quotation. The following is from the sermon on "Absolution":—

"What is forgiveness? It is God reconciled to us. What is absolution? It is the authoritative declaration that God is reconciled. Authoritative: that is, a real power of conveying a sense and feeling of forgiveness. It is the power of the Son of Man on earth to forgive sins. It is man, God's image, representing, by his forgiveness on earth, God's forgiveness in heaven. Now distinguish God's forgiveness of sin from an arresting of the consequences of sin. When God forgives a sin, it does not follow that he stops its consequences: for example, when he forgives the intemperate man whose health is ruined, forgiveness does not restore his health. Divine pardon does not interfere with the laws of the universe, for it is itself one of those laws. It is a law that penalty follows transgression. Forgiveness will not save from penalty; but it alters the feelings with which the penalty is accepted. Pain inflicted with a surgeon's knife for a man's good, is as keen as that which results from the knife of the torturer; but in the one case it is calmly borne, because remedial; in the other, it exasperates, because it is felt to be intended by malevolence. So with the difference between suffering which comes from a sin which we hope God has forgiven, and suffering which seems to fall hot from the hand of an angry God. It is a fearful truth, that so far as we know at least, the consequences of an act are connected with it indissolubly. Forgiveness does not arrest them; but by producing softness and grateful penitence, it transforms them into blessings. This is God's forgiveness; and absolution is the conveyance to the conscience of the conviction of forgiveness: to absolve is to free—to comfort by strengthening—to afford repose from fear."

"Now it was the way with the Redeemer to emancipate from sin by the freedom of absolution. The dying thief, an hour before a blasphemer, was unconditionally assured; the moment the sinner's feelings changed towards God. He proclaimed that God was reconciled to him: 'This day thou shalt be with me in Paradise.' And hence, speaking humanly, from this absolving tone and spirit, came his wondrous and unparalleled power with sinful, erring hearts; hence the life and fresh impulse which he imparted to the being and experience of those with whom he dealt. Hence the maniac, freed from the legion, sat at his feet, clothed, and in his right mind. Hence the outcast woman, whom human scorn would have hardened into brazen effrontery, hearing an unwonted voice of human sympathy, 'washed his feet with her tears, and wiped them with the hair of her head.' And this is what we have forgotten; we have not yet learned to trust the power of redeeming love; we do not believe in the omnipotence of grace, and the might of an appeal to the better parts, and not the slavish parts of human nature. . . . Oh blind Pharisee! had you ever known the spring—the life which comes from feeling free, the gush of gratitude with which the heart springs to duty when all claims are shattered—and it stands fearless and free in the light, and in the love of God—you would understand that a large trusting charity, which can throw itself on the better and more generous impulses of a laden spirit, is the safest as well as the most beautiful means of securing obedience."

Mr. Robertson's view of Absolution, as administered in the Church of England, appears to us rather peculiar. He considers it to be a forgiveness in the name of Humanity; and so far as Humanity represents Deity, therefore a type of God's. The Church is the ideal of Humanity—the minister of the Church is the representative of that ideal: Church absolution is, therefore, "an eternal protest, in the name of God the Absolver, against the false judgments of society." But one thing is clear,—in his hands there was no danger of its being converted into an instrument of priestly domination. One passage only in this volume we have noted, which seems to savour slightly of prejudice towards other bodies of Christians. "Again," he says, "when the Baptists or the Independents, or any other sectarians, unite themselves with men holding the same faith and entertaining the same opinions, there may be a sect, a combination, a persuasion, but a Church there cannot be." But throughout the volume there is the fullest evidence of a broad and liberal catholicity, and we believe his admirers are not less genuine or numerous among ourselves than in the Established Church. We have room but for one more extract. It is from the sermon entitled "The Christian Aim and Motive":—

"The Christian aim is this—to be perfect. 'Be ye therefore perfect.' Now distinguish this, I pray you, from mere worldly morality. It is not conformity to a creed that is required, but aspiration after a state. It is not demanded of us to perform a number of duties, but to yield obedience to a certain spiritual law. But let us endeavour to explain this more fully. What is the meaning of this expression, 'Be ye perfect'? Why is it that in this discourse, instead of being commanded to perform religious duties, we are commanded to think of being like God? Will not that inflame our pride, and increase our natural vain glory? Now, the nature and possibility of human perfection, what it is, and how it is possible, are both contained in one single expression in the text. 'Even as your Father which is in heaven is

perfect.' The relation between Father and Son implies consanguinity, likeness, similarity of character and nature. 'God made the insect, the stone, the lily; but God is not the Father of the caterpillar, the lily, or the stone. When, therefore, God is said to be our Father, something more is implied in this than that God created man. And so, when the Son of Man came proclaiming the fact that we are the children of God, it was in the truest sense a revelation. He told us that the nature of God resembles the nature of man; that love in God is not a figure of speech, but means the same thing as love in us, and that Divine anger is the same thing as human anger directed of its emotions and imperfections. Therefore, when we are commanded to be like God, it implies that God has that nature of which we have already the germs. And this has been taught by the incarnation of the Redeemer. Things absolutely dissimilar in their nature cannot mingle. Water cannot coalesce with fire—water cannot mix with oil. If, then, humanity and Divinity were united in the person of the Redeemer, it follows that there must be something kindred between the two, or else the incarnation had been impossible. So that the incarnation is the realisation of man's perfection."

Not the least merit of this and the previous volume of discourses is its wonderful readability. Perhaps no others were ever published more irresistibly leading you on from page to page, and from sermon to sermon.

*Life of John Kitto, D.D., F.S.A.* By JOHN EADIE, D.D., LL.D. Edinburgh: Oliphant and Sons.

Another life of Dr. Kitto, by the hand of a second biographer, and issued by the publishers of the "Memoirs" compiled by Mr. Ryland, requires some explanation. Dr. Eadie states that his work has been undertaken "at the request of Dr. Kitto's family and of the publishers of the previous Memoirs," and remarks further that he "comes into no invidious comparison with Mr. Ryland's full and excellent Memoirs, the form and object of his own labours being so different in their nature and design." He adds, that he has aimed "to tell the story, develop the moral, and recount and estimate the labours of Dr. Kitto's life, within a brief compass." A tolerably brief, popular life of Dr. Kitto was certainly to be desired. We were grateful to Mr. Ryland for his valuable service to Dr. Kitto's memory; but we thought he erred in judgment, in an undue extension of his memoirs. An abridgment for the masses could hardly, from the structure of the work, have been satisfactorily executed. It is well, then, that Dr. Eadie has written this interesting and satisfactory volume. He has made use of the labours of his predecessor, and of his unpublished selections and transcriptions from Dr. Kitto's letters and journals. But Dr. Eadie has also had access to all Dr. Kitto's manuscripts, and to parcels of letters preserved by friends to whom they were addressed; so that he is really an independent biographer, and gives incidents and illustrations of character altogether new to the public. We think it almost unfortunate that there should be two lives of Dr. Kitto; but Mr. Ryland's work being what it is, and one that must not, and will not, pass into oblivion, it was inevitable that something else should be done:—and Dr. Eadie has done well—that is, carefully, appreciatively, and cordially—all that required to be done for his subject. His work will be, we think, the universally-accepted and enduring memorial of a man, whose life-story is of singular interest for its vicissitudes, and for "the impressive teachings with which it is so signally fraught."

*The Unprotected; or Facts in Dressmaking Life.* By a DRESSMAKER. London: S. Low and Co.

LET it be understood, that "this book is not a fiction, but a record of stubborn facts—facts not to be disputed or denied." The authoress (whose work is dedicated to the Earl of Shaftesbury) describes what she has seen and known, as a young girl in the workshop of a London dressmaker;—"every incident," she says, "which I have narrated, happened within five years, and in two of the most respectable houses in London, the principals of which were women of strict morality, and their establishments better regulated than many." And yet it is a sad and terrible picture that is presented,—the cruel oppression of young and delicate women, the ruin of their health, and the clouding their lives with misery;—with their inseparable consequences, waste of life, moral recklessness and degradation, and the spread of an evil the worst that can befall woman or infect society. The writer's narrative has all the air of simple truth; and her statements are abundantly confirmed by the evidence taken before the House of Lords in 1866, and by the testimonies of several philanthropic writers who have turned their attention to the subject. We ourselves know well, by direct observation and inquiry, that the whole truth is not told in this book,—that it is, comparatively, a favourable representation of a bad case,—and that there are things behind, which "the unprotected" in millinery and dressmaking "establishments" endure and perpetrate, which the pure-minded author does not, perhaps, herself know of, but which are daily the fruitful sources of domestic anguish, of family ruin, and of social depravation. This little book will do something to attract attention to a painfully interesting and vitally important subject. The author is still a dressmaker, though now having an establishment of her own; and has written at such intervals as she could snatch from the business of her calling. She makes no pretence to literary art; but writes with the directness and sincerity which are always striking and effective. Women of all classes ought to read the book; and, having read



it, ought to feel that they have something to do in this matter, which they only can do, and for the doing of which a tremendous responsibility rests on every woman who employs the services of milliners or dressmakers, especially if it be at fashionable establishments in large cities and towns.

*Orange Blossoms; a Gift Book for all who have worn, are wearing, or are likely to wear them.* Edited by T. S. ARTHUR. London: Knight and Son. A WELL-INTENTIONED book, and, for the most part, a good and sound one. It consists of detached papers by various writers, whose names are not given; but we suppose them to be Americans, as the work comes to us from across the Atlantic, and has been modified and recast for the English public. It contains some pleasant snatches of story, some pleasing verses—often very sweet, and some sage and serious hints and counsels, given heartily and pithily. Brides and long-wedded wives alike may find in it much that will do them good; and that may help them to do good to their husbands, lovingly and wisely, all that is needful for the happiness and brightness of a Christian home.

## BOOKS RECEIVED.

Expository Discourses on the Book of Exodus. By J. Thomas. Parts I. and II.  
A Zealous Ministry: its Character and Worth. By J. P. Mursell of Leicester.  
Memorial of Rev. Jno. Dagley. By Jno. Sibree.  
Sketches in Nassau, &c. By Jno. Curwen.  
If a Man Die shall he Live Again? By E. Hind.  
Metropolitan Local Management Directory for 1857.  
The Revolt of Hindostan. A Poem. By Ernest Jones.  
Four Discourses on the Atonement.  
British Land Birds.  
The Gospel Narrative. By James Poddie.  
Unitarian Pulpit. No. 6.  
Picture Fables. By Otto Speckter.  
Gleanings of the New Testament. By John A. Bengel.  
Of the Light of Nature. By Nathaniel Culverwell, M.A.  
Summer Evening Reveries. By W. T. Mason.  
Narrative of Dr. Gordon. By Newman Hall, LL.B.  
Metropolitan Workhouses and their inmates.  
On Health. By Dr. Horner.  
Autumn Leaves. A Poem. By Dunsterville Brucks.  
The 9000 of 1692. A Sermon. By Rev. W. Durling.  
Annotated Paragraph Bible. Part V. The Four Gospels.  
The Commerce, Resources, &c., of India. By Macleod Wylie.  
Bibliotheca Sacra for July.  
Inspiration of the Mosaic Account of the Creation Confirmed. By Rev. J. J. Holmes, M.A.  
Reasons for adopting the Rational System of Medicine. By F. R. Horner, M.D.  
Lectures on Dissent. By Rev. J. Greenfield. Lecture 3.  
Two Lectures on the Early History of Christianity. By J. J. Taylor, B.A.  
The New Palaces of Administration. By a Cambridge Man.  
The Brain-tree Church-fate Case.  
Philosophy of Theism.  
The Witness of the Spirit. By Geo. Webster, B.A.  
Lecture and Miscellanies. By H. W. Freeland.  
Mabel Vaughan. By the Author of "The Lamp-lighter."  
Practice Songs for Classes.  
The Apocalypse Opened. By Rev. W. Hutchison.  
The Progress of Being. By David Thomas.  
Sophia. A Tale of J. J. Hullock's.  
Oran and other Poems. By A. T. McLean.

## PERIODICALS.

Blackwood—Titan—Eclectic—Household Cyclopaedia of Housekeeping. Part I. and II.—Biblical Commentary. Part 12.—National Magazine—Art Journal—Christian Reformer—United Presbyterian Magazine—Fraser—Journal of Psychological Medicine—Routledge's Shakespeare. Parts XII. and XIII.—Protestant Theological Encyclopedia. Part V.—Westminster Review—National Review—New Quarterly Review—Scottish Review—Church of England Monthly Review.

## Gleanings.

During ten years, the expenditure of the City of London has exceeded its income by 915,989.

**ANOTHER CONJUROR.**—Mr. Anderson, the Wizard of the North, says that during the last twenty years he has paid 25,000*l.* for advertising, 13,000*l.* for bill-printing, and 4,600*l.* for bill-posting.

The Monday Evening Concerts for the people commenced on Monday evening. The success which last season attended these admirable concerts is the best proof of the efficiency and good management which characterises the attempt.

The *Illustrated News* states that the directors of the Crystal Palace, on the occasion of Mr. Spurgeon's preaching, gave 50*l.* towards the fund for the place of worship which is about to be built for the rev. gentleman, as an expression of their sense of the value of his services and of the disinterested manner in which he acted.

**NOT MONEY BUT CONFIDENCE.**—The present financial difficulties are well illustrated by the quaint old story of a Frenchman, who deposited his savings with a thrifty tradesman. A time of trouble came, the Frenchman was alarmed and called for his money, which was promptly tendered to him. On second thought, however, he begged the tradesman to keep it, explaining himself after this fashion: "You do av ze money, zen I want it quick; but if you av ze money, I no want it at all."—*New York Sun.*

**INDIAN NAMES.**—"Poor or pore," which is found to make the termination of so many Indian cities and settlements, signifies town. Thus Nagpore means the Town of Serpents. "Abad" and "patam" also signify town; Hyderabad being Hyder's Town, and Seringapatam (from Sreringa, a name of the god Vishnoo) being the town of Sreringa. Allahabad, from "Allah," God, and "abad," abode, means the Abode of God; that city being the capital of Agra, the chief school of the Brahmans, and much resorted to by pilgrims. Punjab is the country of the Five Rivers; and Doab is applied to a part of a country between two rivers.

**CONJURORS OUT-CONJURED.**—The *Times'* correspondent at Paris gives the following lively description of M. Houdin's doings in Algeria:—

Every one has seen or heard speak of the great Robert Houdin. Besides being the prince of conjurers, he is an

able mathematician and mechanician, and his electric clock, made for the Hôtel de Ville of his native town of Blois, obtained a medal at the Paris Exhibition. It is not generally known that he was sent to Algeria by the French Government on a mission connected with the black art—probably the first time that a conjurer has been called upon to exercise his profession in Government employ. Some details of his expedition have just been published. Its object was to destroy the influence exercised among the Arab tribes by the marabouts, an influence often mischievously applied. By a few clumsy tricks and impostures these marabouts pass themselves off as sorcerers; no one, it was justly thought, was better able to eclipse their skill and discredit their science than the man of inexhaustible bottles. One of the great pretensions of the marabout was to invulnerability. At the moment a loaded musket was to be fired at him, and the trigger pulled, he pronounced a few cabalistic words, and the weapon did not go off. Houdin detected the trick, and showed that the touch-hole was plugged. The Arab wizard was furious, and abused his French rival. "You may revenge yourself," quietly replied Houdin; "take a pistol, load it yourself; here are bullets; put one in the barrel; but before doing so mark it with your knife." The Arab did as he was told. "You are quite certain now," said Houdin, "that the pistol is loaded and will go off. Tell me, do you feel no remorse in killing me thus, notwithstanding that I authorise you?" "You are my enemy," coldly replied the Arab; "I will kill you." Without replying, Houdin stuck an apple on the point of a knife, and calmly gave the word to fire. The pistol was discharged, the apple flew far away, and there appeared in its place, stuck on the point of the knife, the bullet the marabout had marked. The spectators remained mute from stupefaction; the marabout bowed before his superior. "Allah is great!" he said; "I am vanquished." Instead of the bottle from which, in Europe, Robert Houdin pours an endless stream of every description of wine and liqueur, he called for an empty bowl, which he kept continually full of boiling coffee; but few of the Arabs would taste it, for they made sure that it came direct from the Devil's own coffee-pot. He then told them that it was in his power to deprive them of all strength, and to restore it to them at will; and he produced a small box, so light that a child could lift it with its finger, but it suddenly became so heavy that the strongest man present could not raise it; and the Arabs, who prize physical strength above everything, looked with terror at the great magician who, they doubted not, could annihilate them by the mere exertion of his will. They expressed this belief. Houdin confirmed them in it; and promised that, on a day appointed, he would convert one of them into smoke. The day came, the throng was prodigious; a fanatical marabout had agreed to give himself up to the sorcerer. They made him stand on a table, and covered him with a transparent gauze. Then Houdin and another person lifted the table by the ends, and the Arab disappeared in a cloud of smoke. The terror of the spectators was indescribable; they rushed out of the place, and ran a long distance before the boldest of them thought of returning to look after the marabout. They found him near the place where he had been evaporated; but he could tell them nothing, and was, like a drunken man, ignorant of what had happened to him. Thenceforward Houdin was venerated, and the marabouts were despised;—the object of the French Government was completely attained.

**[ADVERTISEMENT].**—THE APPEARANCE OF OLD AGE DEPRESSED.—We for some years past have noticed that grey hair is now no criterion of age, for it makes its appearance upon both old and young. When the hair is thus prematurely grey we see no objection to its deficiency being hidden by artificial means; for this purpose many plans have been adopted, all more or less successful, no doubt. We are, however, assured that Mr. Alexander Rose, of 1, Little Queen-street, High Holborn, has been more successful than any others in his art, for after the application of his Dyes it is utterly impossible to tell whether the colour produced be natural or artificial, so perfect is their effect.

## BIRTHS.

October 17, at St. Leonard-on-Sea, the wife of Mr. W. G. STONEMAN, of a daughter.

## MARRIAGES.

October 2, at Westminster Chapel, by the Rev. Samuel Martin, WILLIAM BASIL BELL, Esq., to ELIZABETH, eldest daughter of the late JAMES RICHMOND, Esq., of Millbank, Westminster.

\* October 6, at the Wesleyan Chapel, Witney, Oxon, Mr. JAS. GRAHAM CHURCHILL, of Forest-hill and Dorchester-place, New North-road, to ELIZABETH EASLY, youngest daughter of THOS. PURDEN, Esq., of Witney.

October 12, at the Independent Chapel, Wilmslow, by the Rev. Samuel Ellis, Professor KARL LORENZHOFF, of Stuttgart, to LILLIAN, third daughter of Dr. SOMERVILLE, Hawthorn Hall, Wilmslow, near Manchester.

October 15, at St. Margaret's, Leicester, by the Rev. J. H. Macaulay, B.A., brother of the bride, THOMAS STORER EDWARDS, Esq., of Sutton Coldfield, Warwickshire, to MARGARET ANNE, eldest daughter of THOMAS MACAULAY, Esq., of Leicester.

## DEATHS.

October 3, at his residence, Tottenham, ROBERT MAYNARD, Esq., in his sixty-seventh year, deeply lamented.

October 6, ANNE, the beloved wife of Mr. JOHN JOLLY, of Hastings, aged fifty-five.

October 11, at Aylham, Norfolk, at an advanced age, Mr. EDWD. STRIGHE, late of Wood Dalling. The deceased was a member of the Congregational Church at Oulton, in Norfolk.

October 14, RICHARD TWINING, Esq., F.R.S., of 18, Bedford-place, Russell-square, and the Strand, London, aged eighty-five.

October 14, at 18, Queen's-square, St. James's-park, SARAH ANNE, the beloved wife of PETER BROPHY, Esq., and second daughter of the late JOHN HUMPHREYS PARRY, Esq., baptist-at-law.

October 17, at Hertford, the Rev. SAMUEL WHITEHEAD, for twelve years the pastor of the Baptist Church meeting in Ebenezer Chapel, Hertford, aged fifty-seven.

## Money Market and Commercial Intelligence.

CITY, Tuesday Evening.

We have to chronicle a series of fluctuations in the Money Market during the past week, which have not had their parallel since the great commercial crisis of 1847. Ten days ago funds stood, buoyant and steady, at 88. Buyers were numerous, and apart from any possible operations of the Bank, there

was every prospect of a steady and continued rise from that price. But on Monday the Bank parlor suddenly rose the rate of discount from 5 to 7 per cent., and for every pound per cent. laid upon a bill, two pounds were lost on sale at 60*l.* As soon, however, as the cause was made known the panic subsided. Another increase yesterday, therefore, has not had the same effect on the market. It is well known that the increase of discounts is owing to no apprehension whatever of any commercial crisis in this country, but to the simple desire on the part of the Bank to keep back as much as possible the extraordinary flow of specie to the United States. With the present rate of exchange between England and America this will undoubtedly be difficult. It is more profitable just now to export gold than cotton. The Banks in the United States must have it, and the sooner they get it the sooner will they be relieved from a part of the pressure under which they are now suffering. Let it be understood, therefore, that as a commercial people we are not in any difficulties, and that the best judges do not apprehend any. There is actually nothing to justify alarm or to excite anxious fears. We have not been over-speculating, and we have not gone beyond our usual caution in dealing with our neighbours. Indeed, one of the most remarkable evidences of our prudence is to be found in the fact that while few of the great houses of America have not been seriously and inconveniently crippled by the extraordinary failures of the past two months, neither Manchester, Belfast, nor Liverpool has very much suffered by the circumstance. The utmost they have to dread is a falling off of orders—slackness of trade, but no disastrous fall. We may anticipate, therefore, an unusually quiet winter, but, if we mind what we are about, certainly not one of severe or universal distress.

Nearly all the gold that has come to this country during the week has been immediately re-shipped either to the United States or the Continent. It is calculated that the amount so sent is not far short of 600,000*l.* sterling. 100,000*l.* in sovereigns was sent out of the Bank of England yesterday to supply the demand for specie, and it is calculated that not less than half a million a month for the next six months will satisfy the United States.

The demand for money at home has of course increased with the increase in the rate of discount. The Lombard-street houses have to-day announced that they will allow 7 per cent. on money at call, and 7½ per cent. at seven days' notice.

The Railway Market has, to some extent, shared with the Stock Market in the temporary depression, but it also has improved. The quotation of shares for the next few months are more likely to be affected by the decrease of traffic returns than any other circumstance.

It need scarcely be added that in all departments of commerce, both abroad and at home, business is dull. In the manufacturing districts there is very little to do, while in Mark-lane and Mincing-lane the last "days" have been very heavy.

## The Gazette.

## BANK OF ENGLAND.

(From Friday's Gazette.)

An Account pursuant to the Act 7th and 8th Victoria, c. 32, for the week ending on Saturday, the 10th day of Oct., 1857.

## ISSUE DEPARTMENT.

Notes issued .....	£24,014,510	Government Debt .....	£11,015,100
		Other Securities ..	3,456,900
		Gold Coin & Bullion ..	9,539,510
		Silver Bullion .....	—
			£24,014,510

## BANKING DEPARTMENT.

Proprietors' Capital .....	£14,553,000	Government Securities (including Dead Weight Annuity) ..	10,500,667
Reserve .....	3,559,288	Other Securities ..	22,598,877
Public Deposits .....	8,502,329	Notes .....	4,024,400
Other Deposits .....	9,667,123	Gold & Silver Coin ..	570,433
Seven Day and other Bills .....	872,580		
	£37,654,317		£37,654,317

Oct. 15, 1857.

M. MARSHALL, Chief Cashier.

Friday, October 16, 1857.

## BANKRUPTS.

REED, C., Upper Whitecross-street, draper, October 23; November 26; solicitors, Messrs. Reed, Langford, and Marsden, Friday-street.

COPE, W. N. S., Wellington-street, Goswell-street, and Nottingham, wholesale tobacconist, October 22, November 26; solicitors, Messrs. George and Downing, King-street, Cheap-side.

PAINTER, R., Brighton, plumber, October 26, November 24; solicitor, Mr. Cutler, Bell-yard, Doctors'-common.

STEEDMAN, J., Albany-street, Regent's-park, pianoforte manufacturer, October 26, November 24; solicitor, Mr. Carpenter, Elm-court, Temple.

HUXLEY, E., Old Cavendish-street, surgical bandage maker, October 31, November 28; solicitors, Messrs. Lawrance, Pless, and Boyer, Old Jewry-chambers.

ZONCADA, C., St. Mary-axe, gilt mouldings importer, October 28, November 27; solicitors, Messrs. Bell, Cowdell, and Boyce, Abchurch-lane.

TAYLER, E. M., Lower Thames-street, wine merchant, October 29, November 27; solicitor, Mr. Anderson, Barge-yard-chambers, Bucklersbury.

ANDREWARTHA, J., Forest-hill-terrace, Kent, builder, November 2 and 30; solicitor, Mr. Flux, Ironmonger-lane.

EMERY, S., Aston-juxta-Birmingham, roller of metals, October 29, November 19; solicitor, Mr. Smith, Birmingham.

MOSDALE, J., Coventry, engineer, October 29, November 19; solicitors, Mr. Minster, Coventry, and Mr. Becca, Birmingham.

TAYLOR, J., Leicester, fancy hosiery manufacturer, November 10 and 24; solicitor, Mr. Haxby, Leicester.



RUNDLE, J. T., and RUNDLE, B. H., Plymouth, linen-draper, October 20, December 3; solicitor, Mr. Turner, Exeter.  
 BACKHOUSE, T., Leeds, painter, October 30, November 27; solicitors, Messrs. Bond and Barwick, Leeds.  
 BLACKBURN, J., Liverpool, attorney-at-law, November 4, December 2; solicitor, Mr. Myers, Preston.  
 BURY, T., Salford, dyer, October 29, November 20; solicitor, Mr. Churchill, Manchester.

Tuesday, October 20, 1857.

#### BANKRUPTS.

BUDDLE, W., Paddington, builder, November 3, December 1; solicitors, Messrs. Lawrence, Plews, and Boyer, Old Jewry-chambers.  
 WILLIAMS, E., Holyhead, iron founder, November 6 and 27; solicitors, Messrs. Lowndes, Bateson, and Lowndes, Liverpool.  
 ROWLANDS, J., St. Asaph, Flintshire, licensed victualler, November 3 and 23; solicitors, Messrs. Holt and Rowe, Liverpool; and Messrs. Wyatt and Simon, St. Asaph.  
 MATTHEWS, T., and MATTHEWS, J., Sheffield, wood turners, October 31, November 28; solicitor, Mr. Broadbent, Sheffield.  
 JONES, F., Newtown, flannel manufacturer, November 5, December 3; solicitors, Messrs. Rogerson and Peacock, Liverpool.  
 CHRISTIE, M., Oxford-street, baker, October 29, November 24; solicitor, Mr. Holmer, Bucklersbury.  
 COLLINS, F., Drury-lane, pawnbroker, November 3, December 1; solicitor, Mr. Jaquet, New-inn, Strand.  
 CARA, W., Bishopsgate-street Without, City, cheesemonger, November 3, December 3; solicitor, Mr. Teague, Crown-court, Chancery-lane.  
 RODDA, W. J., Kingland, builder, October 30, November 27; solicitors, Messrs. Crossley and Burn, Lombard-street.  
 ORFORD, W., Great Yarmouth, Norfolk, grocer, October 29, December 3; solicitors, Messrs. Sole, Turner, and Turner, Aldermanbury.  
 MOSLEY, C., and MOSLEY, J. M., Catherine-street, Strand, news agents, October 31, December 1; solicitors, Messrs. Rogerson and Ford, Lincoln's-inn-fields.  
 EARNSHAW, A., Sheffield, hosiery dealer, October 31, November 28; solicitor, Mr. Unwin, Sheffield.  
 SLADE, J., and VIMING, J. T., Yeovil, Somersetshire, attorneys, November 2, December 9; solicitors, Mr. Stogdon, Exeter, and Mr. Murley, Langport.  
 GIBBS, W., Sharncliffe, Worcestershire, soda water manufacturer, November 4 and 25; solicitors, Mr. Hughes, Worcester, and Mr. Smith, Birmingham.

#### Markets.

CORN EXCHANGE, LONDON, Monday, Oct. 19.

There was a fair show of wheat samples from Kent and Essex this morning, and the arrival of country flour by railway was large; we have also in the past week been well supplied with foreign wheat, principally from Russian ports. All but the best qualities of wheat were very slow sale to-day, and prices fully 2s per quarter lower than on Monday last. Flour saleable at our quotations, but not much doing in either Norfolk or American. Finest samples of malting barley being scarce, were quite as dear, but grinding dull and 1s per quarter cheaper. Beans and peas firm at last week's prices. We had a good supply of oats, including some quantity of Russian; the trade was inactive and fully 6d per quarter lower in price. Linseed dull and 1s per quarter cheaper, but cakes fully as dear. Clover-seeds neglected.

BRITISH.		FOREIGN.	
Wheat	s. s.	Wheat	s. s.
Essex and Kent, Red	52 to 55	Dantzic	66 to 70
Do. White	58 58	Konigsberg, Red	48 65
Line, Norfolk	—	Pomeranian, Red	48 57
Yorkshire Red	—	Rostock	48 57
Scotch	38 44	Danish and Holstein	42 49
Rye	38 40	East Friesland	40 43
Barley, mashing	42 45	Petersburg	50 56
Distilling	34 36	Riga and Archangel	—
Malt (pale)	74 76	Polish Odessa	50 52
Beans, Maragan	—	Marianopol	52 57
Peas	—	Taganrog	—
Harrow	—	Egyptian	42 44
Pigeon	—	American (U.S.)	54 58
Peas, White	44 46	Barley, Pomeranian	34 40
Grey	42 44	Konigsberg	—
Maple	42 44	Danish	33 36
Boilers	48 50	East Friesland	22 24
Tares (English new)	48 52	Egyptian	22 24
Foreign	36 42	Odessa	23 29
Oats (English feed)	23 26	Beans—	
Flour, town made, per		Horse	36 40
Sack of 280lbs	38 50	Pigeon	40 42
Linseed, English	—	Egyptian	38 40
Baltic	56 60	Peas, White	40 42
Black Sea	58 62	Oats—	
Hempseed	40 42	Dutch	19 22
Canaryseed	90 100	Jahde	19 21
Cloverseed, per cwt. of		Danish	19 21
112lbs. English	—	Danish, Yellow feed	22 24
German	—	Swedish	25 26
French	—	Petersburg	22 24
American	—	Flour, per bar. of 106lbs.	—
Linseed Cakes, 13 10s to 14 0s		New York	30 32
Rape Cake, 6 10s to 7 0s per ton		Spanish, per sack	53 56
Rapeseed, 35 0s to 37 0s per last		Carawayseed, per cwt.	42 48

SEEDS, Monday, Oct. 19.—The seed trade continues without animation, with no transactions passing in any description; quotations remain nominal y the same. Canaryseed, with small supply, was unaltered from last Monday.

BREAD.—The prices of wheaten bread in the metropolis are from 8d to 9d; household ditto, 6d to 7d per 4lbs loaf.

BUTCHERS' MEAT, ISLINGTON, Monday, Oct. 19.

There was rather an extensive show of foreign stock in today's market, in fair condition. The trade ruled heavy at drooping prices. The arrivals of beasts fresh up to our market to-day from the north were rather on the increase, and their general weight was far superior to last week. As the dead markets were well supplied, the beef trade ruled heavy at Friday's decline in value of 2d per 8lbs; the highest quotation was 4s 10d per 8lbs. The arrivals from Lincolnshire, Leicestershire, and Northamptonshire were 3,000 shorthorns; from other parts of England, 350 of various breeds; from Scotland, 15 Scots; and from Ireland, 500 oxen. The show of sheep was rather on the increase, yet very moderate compared with former seasons. All kinds met a dull inquiry. Prime Downs declined 2d, other breeds 2d to 4d per 8lbs, compared with Monday last. A few very superior old Downs realised 5s 6d, but the general top figure was 5s 4d per 8lbs. About 500 sheep came to hand from Ireland. We were fairly supplied with calves, in which only a limited business was transacted, at 2d to 4d per 8lbs less money. The highest quotation for veal was 4s 8d per 8lbs. The supply of pigs was moderate, and the pork trade ruled heavy, at barely stationary prices.

Per 8lbs to sink the offal.		s. d. s. d.	
Inf. coarse beasts	3 2 to 3 4	Pr. coarse woolled	4 2 to 4 10
Second quality	3 6 3 10	Prime Southdown	5 0 5 4
Prime large oxen	4 0 4 4	Lge. coarse calves	3 8 4 4
Prime Scots, &c.	4 6 4 10	Prime small	4 6 4 8
Coarse inf. sheep	3 4 3 6	Large hogs	4 0 4 6
Second quality	3 8 4 0	Neat sm. porkers	4 8 5 2

Lambs, 0s 0d to 0s 0d.

Suckling calves, 25s. to 30s.: Quarter-old store pigs, 23s to 29s each.

NEWCASTLE AND LEADENHALL, Monday, Oct. 19.

Rather large supplies of Scotch and country-killed meat have been received up to these markets within the last few days.

With meat killed in the metropolis we are but moderately supplied. The trade generally is less active, at our quotations.

Per 8lbs by the carcass.		s. d. s. d.	
Inf. mutton	3 2 to 3 4	Inf. mutton	3 2 to 3 4
Middling ditto	3 4 3 8	Middling ditto	3 6 4 2
Prime large do.	3 10 4 0	Prime ditto	4 4 4 8
Do. small do.	4 2 4 4	Veal	3 6 4 4
Large pork	3 8 4 4	Small pork	4 6 5 4

Lambs, 0s 0d to 0s 0d.

PRODUCE MARKET, MINCHING-LANE, Oct. 20.

TEA.—The market is very inactive, and not the slightest change can be noticed in prices. About 11,000 packages are announced for public sale on Thursday next. Common congou is quoted 13s 4d to 14d per lb.

SUGAR.—A fair business has been done in most descriptions, and prices have ruled rather firmer, fully last Friday's rates being current for all qualities. In the refined market the demand for both home consumption and for export has increased, and prices are well maintained.

COFFEE.—Plantation Ceylon has been in rather active demand, and good and fine qualities have realised a slight advance on last week's currency. Native Ceylon is dull and rather cheaper; other descriptions maintain about previous rates.

RICE.—A very moderate business has been done, but holders do not press sales, and full rates are current for the better descriptions.

RUM.—The market is quiet, and no change can be quoted in values.

FRUIT.—Valencia raisins are in increased demand, but currents are inactive. Turkey figs have been inquired for and realise full rates.

WIDDO.—The public sales of this article have nearly closed. Prices have, in some instances, ruled rather lower.

TALLOW.—The market is rather more active, and prices have improved. P.Y.C. on the spot 56s 6d to 57s; all the year 56s 3d to 56s 6d; mutton tallow, 57s per cwt. Stocks are about 8,000 casks more than at the same period of last year.

POTATOES, BOROUGH AND SPITALFIELDS, Monday, Oct. 19.—The arrivals of home-grown potatoes, since our last report, have been tolerably good, but in middling condition. From abroad the imports have been very large, viz., 1,100 tons from Antwerp, 4 tons from Harlingen, 4 tons from Amsterdam, 10 tons from Rotterdam, 43 tons from Medemblick, 3 tons from Dordt, 5 tons from Hambro', 3 sacks from Ghent, 130 tons from Nieuport, 104 tons from Tonnigen, 52 tons from Bruges, 36 tons from Ostend, 2 baskets from Dunkirk, and 10 bags from Oporto. The demand is steady, and some fine samples have sold at from 7s to 8s 8s per ton; middling kinds are quoted at 5s to 6s 10s, and inferior 3s to 4s 10s per ton.

PROVISIONS, Monday, Oct. 19.—Dullness was the ruling feature in our market last week. The stringency in monetary affairs interfered with business operations, affected prices, and imparted a salutary caution to sellers and buyers. Butter: In Irish we have to report very little done. Prices of all kinds were 2s per cwt. lower, and the tendency downwards. Foreign was also about 2s per cwt. cheaper, and in moderate request. Bacon was in slow and limited demand at a decline of 3s to 4s per cwt. Hams and Lard of prime quality being scarce and wanted, there was no change worth notice in them.

COVENT GARDEN, Saturday, Oct. 17.—The market is now well stocked with an excellent assortment of fruit and vegetables. Pears consist of Marie Louise, Louise Bonne, Glou Morceau, and Duchesse d'Angouleme. Large importations of foreign produce continue to arrive. Kent cobs are coming in very plentifully, and there is a good sale for them at from 3s to 4s per 100lbs. Filberts are rather higher in price, and there is a good demand for them. Barcelona nuts fetch 22s per bushel; and Brazil, 18s ditto. Among vegetables are French beans and cauliflowers; the latter realising from 2s 6d to 3s 6d per dozen. Cucumbers are plentiful. Spanish onions may now be had at from 1s to 2s 6d per dozen. Potatoes are greatly diseased; they have advanced in price considerably, but it is thought they will not long maintain present quotations. Cut flowers consist of orchids, gardenias, heliotropes, geraniums, violets, mignonette, heaths, and roses.

HOPS, Monday, Oct. 19.—During the past week there has been a fair demand for all hops of choice quality and colour, at fully previous rates. Low and inferior samples continue very dull, and may be bought on lower terms. Weyhill fair passed off well; about 5,000 pockets were pitched, and the whole were cleared off: Mid and East Kent, 7s to 10s to 12s; Woad of Kent, 6s to 7s to 8s; Sussex pockets, 5s to 6s to 7s. In the yearlings and old olds there is nothing doing.

WOOL, Monday, Oct. 19.—As the next public sales of colonial wool—at which about 35,000 bales will be offered—are appointed to commence on the 11th proximo, and as the value of money has rapidly advanced, our market is heavy; indeed so little business is doing in it, that the quotations are almost nominal.

TALLOW.—Monday, Oct. 19.—The transactions in our market are on a very moderate scale. In prices, however, very few changes have taken place. P.Y.C. on the spot is quoted at 56s 6d to 56s 9d per cwt. Town tallow, 57s nett cash. Rough fat, 3s 14d per 8lb.

OILS.—Monday, Oct. 19.—Since our last report there has been very little business doing in oils, and prices almost generally have had a downward tendency. Linseed oil on the spot, 37s 6d per cwt. Coconut is quoted at 47s to 49s; Cod, 40s; fine sperm, 90s to 91s. Turpentine moves off slowly at 39s to 40s for spirits, and 11s to 11s 6d for rough.

#### Advertisements.

**NURSERY GOVERNESS.**—The friends of a Young Lady in her Twenty-first Year, desire to obtain for her a Situation in a Family where the children are under ten years of age. References of the highest respectability. Address, L. M. D., Post-office, Bayswater-road.

**TO DRAPERS' ASSISTANTS.—WANTED,** a Young Man who thoroughly understands his business. Unexceptionable references as to moral character and ability required. A Congregational Independent preferred. Address, Thomas Edwards, York House, Wolverhampton.

**TO MASTER TAILORS.—A Single Man,** who is a Practical CUTTER, and understands his Trade throughout, is open for a RE-ENGAGEMENT as FOREMAN. Can give satisfactory references. Address, H. Roberts, 23, Commercial-street, Newport, Monmouthshire.

**TO JOURNEYMEN BAKERS.—WANTED** a Strictly Conscientious MARRIED MAN, without inebriation, who thoroughly understands his business as a Bread-baker, &c. Members of an Independent Church would be preferred, and satisfactory references must be given. Apply, by letter, to Y. Z., "Nonconformist" Office, 25, Bowdler-street, Fleet-street, London.

**CHEAPEST VERSUS CHEAP.—QUALITY THE ONLY TEST.** CABINET, UPHOLSTERY, and DECORATIVE FURNITURE, USUALLY SOLD AS CHEAP IS WORTHLESS, THE REALLY GOOD IS CHEAPEST, and may be had at moderate prices, at the

WEST-END FURNITURE MANUFACTORY.

A well-selected stock always on hand.

MATTHEW HENRY CHAFFIN

(LATE DUDLEY AND COMPANY)

66 and 67, Oxford-street, and 1, 2, and 3, Adam and Eve-court, London, close to the Princess's Theatre. Importer of first-class Parisian Paper Hangings. Established 1820.

#### WINES from SOUTH AFRICA.—

PORT, SHERRY, &c.

TWENTY SHILLINGS PER DOZEN.

These Wines, the produce of a British colony, which has escaped the vine disease, are in consequence wholesome, and are warranted free from acidity and brandy—are admitted by her Majesty's Customs at half duty, hence the low prices. A Pint Sample Bottle of each for Twenty-four Stamps. Bottles included. Packages allowed for when returned.

EXCELSIOR BRANDY.

Pale or Brown, 15s. per gallon, or 30s. per dozen.

TERMS—CASH.

Country Orders must contain a remittance. Cheques to be crossed "Bank of London."

J. L. DENMAN, Wine and Spirit Importer, 65, Fenchurch-street (Counting House entrance first door on the left up Railway-place).

#### IMPORTANT ANNOUNCEMENT.

METALLIC PEN MAKER TO THE QUEEN,

BY ROYAL COMMAND.

**JOSEPH GILLOTT** begs most respectfully to inform the Commercial World, Scholastic Institutions, and the public generally that, by a novel application of his unrivalled Machinery for making Steel Pens, and, in accordance with the scientific spirit of the times, he has introduced a New Series of his useful productions, which, for Excellence of Temper, Quality of Material, and, above all, Cheapness in Price, he believes will ensure universal approbation, and defy competition.

Each Pen bears the impress of his name as a guarantee of quality; and they are put up in the usual style of boxes, containing one gross each, with label outside, and the fac-simile of his signature.

At the request of persons extensively engaged in tuition J. G. has introduced his

WARRANTED SCHOOL AND PUBLIC PENS,

which are especially adapted to their use, being of different degrees of flexibility, and with fine, medium, and broad points, suitable for the various kinds of Writing taught in Schools.

Sold Retail by all Stationers, Booksellers, and other respectable Dealers in Steel Pens.—Merchants and wholesale Dealers can be supplied at the Works, Graham-street; 96, New-street, Birmingham;

No. 91, JOHN-STREET, NEW YORK; and at 37, GRACE-CHURCH-STREET, LONDON.

#### GLENFIELD PATENT STARCH, USED IN THE ROYAL LAUNDRY,

The LADIES are respectfully informed that this STARCH is EXCLUSIVELY USED IN THE ROYAL LAUNDRY, and HER MAJESTY'S LAUNDRESS says, that although she has tried Wheatens, Rice, and other Powder Starches, she has found none of them equal to the GLENFIELD, which is

THE FINEST STARCH SHE EVER USED.

Wotherspoon and Co., Glasgow and London.

#### SAUSAGES.—Genuine Home-made Pork,

11d.; Beef, 7d. per lb.

DOSSETOR and SON, Butchers, 5, Great Russell-street

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